THE NEW BOOK OF ETIQUETTE

LILLIAN EICHLER

To the Altar

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FROM THE ALTAR

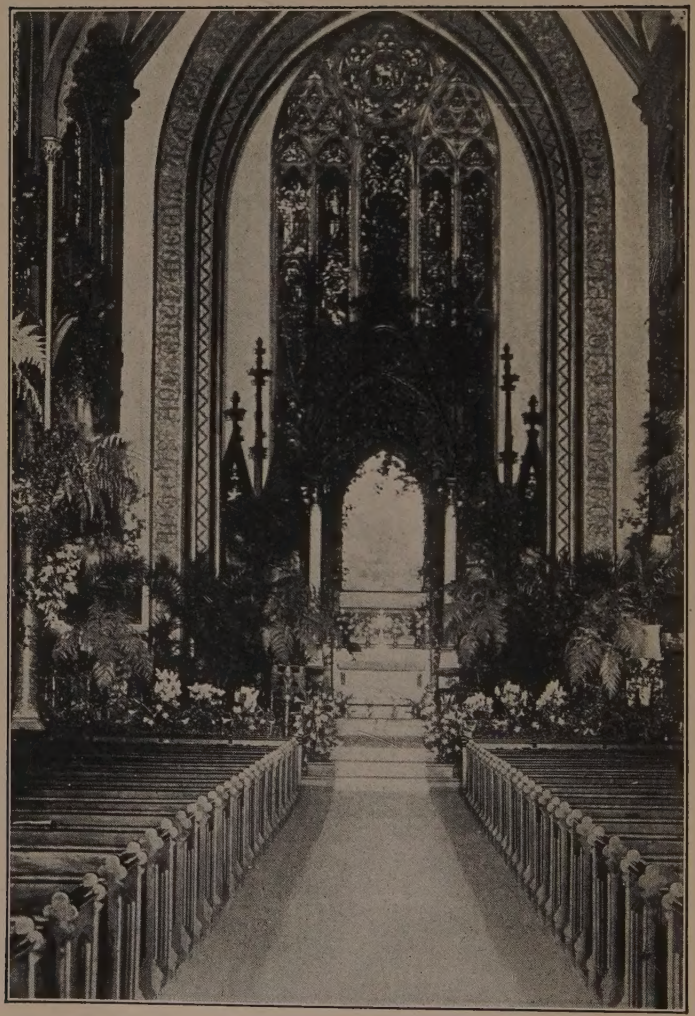

Photo by Brown Bros.

Flowers and ferns add loveliness to the dignity of the Church on the wedding day.

THE NEW BOOK OF ETIQUETTE

BY

LILLIAN EICHLER

VOLUME II

ILLUSTRATIONS BY
GEORGE WESTCOTT

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CHAPTER I

ON THE THRESHOLD

BIRTH

"Man is like God in this," says A. O. Wall, "he has the power of creating human beings."

The crowning glory of a woman's life is motherhood. A miracle, old as life itself, yet new to every new mother that feels the satin cheek of her child against her own—new to every new generation that steps upon the shoulders of the one before.

Being a mother is a grave responsibility that lasts throughout life. But there are other minor responsibilities that begin at the very day of birth, not the least of which is conveying the happy tidings to one's friends and relatives.

The telephone, of course, is used for communicating the news to those who are anxiously waiting for it. Telegrams may be sent to distant relatives and letters may be written to intimate friends. It is customary also to issue to one's friends and relatives the tiny card of the newcomer, tied with white ribbon to the card of its parents.

"If one is content to marry in the papers and to die in the papers, why should one not be born in them, too?" asks *Vogue*. Why not, indeed! Instead of issuing cards or writing letters, the announcement of the birth may be made in the press.

As soon as they hear of the birth, friends and rela-

tives will send their congratulations with a gift for the child. A model letter of congratulation is given on page 162, Volume I, and a letter of thanks for a gift to an infant is given on page 164, Volume I.

GIFTS FOR THE NEW-BORN CHILD

The custom of gifting infants is an ancient one. In early Europe it was customary to present the child with small pieces of money, salt, bread, and cheese. These gifts, an old tradition tells us, were to insure the child money and food throughout life. We suspect that the bread and cheese were for the consumption of the guests.

The familiar old gift of a coral with bells was intended, originally, to frighten away the evil spirits and keep them from bewitching the child. Long after the original intention was forgotten, the gift continued to be a popular one; and even to-day there are well-meaning bachelors and superstitious grandmothers who bring coral with bells for the little newcomer.

Another familiar old gift is the "Apostle Spoon." In mediæval times whole sets of these spoons were presented to infants, each of the twelve spoons with a figure of an apostle on the handle. To be "born with a silver spoon in its mouth" became a metaphor for children born to wealthy parents. The child of poor parents was "born with a wooden spoon in its mouth." Evidently the "Apostle Spoons" were made in silver and in wood.

Until a generation ago, friends came to see the new baby laden with silver mugs and porringers, lovely little knife-and-fork sets, many varieties of silver cups and trays. The custom has vanished, like so many others of its kind. To-day one sends flowers to the mother, if one is at all intimate, and perhaps a dainty bit of

wearing apparel for the child—a lace cap, a tiny crocheted sweater, a pair of booties. Gifts are not absolutely essential, of course, but most people like to welcome an infant with some special little token.

CONCERNING THE GODPARENTS

One does not ask any one to be a godmother or a godfather with whom one is not fairly intimate. The responsibility is not a small one, and the request cannot very well be refused. Therefore one should give thought and judgment to the selection of godparents for the new arrival.

There are usually two godfathers and one godmother for a boy; one godfather and two godmothers for a girl. Frequently there are but two godparents—a godmother and a godfather. Sometimes there are two of each. Godparents are generally selected from among friends rather than relatives; and to ask a friend to be a godparent is a distinct tribute, for if the child's parents should die, its godparents become its protectors.

Whenever possible, the friend who is to be a godparent should be asked in person. Otherwise a letter may be written at the time of the birth or at least soon enough before the christening to make certain of an acceptance before that occasion. A model letter and acceptance are given on page 213, Volume I.

THE CHURCH CHRISTENING

At one time, not so very long ago, christenings were huge family affairs—a sort of "calling of the clans together." To-day only very close relatives and intimate friends are invited. The correct invitation to a christening is given on page 212, Volume I.

One arranges with the clergyman, of course, for the

ceremony at church. Etiquette sets no definite date for this occasion, but suggests that it take place as soon as the mother feels equal to the task of attending the church and taking part in the ceremonies. When the mother or child is in delicate health, the christening is sometimes delayed for several months, and occasionally it is put off for a year or more. But ordinarily infants are christened between two weeks and six months after the date of birth.

The church may be decorated for the occasion; but decorations should be simple. Palms and flowering plants arranged around the font are customary; but very elaborate decorations would be inappropriate.

When the christening party arrives, the guests take places in the pews that are nearest the font. Baby's coat and cap are removed and he or she is taken by the godmother who will proceed to the font and stand before the clergyman. On this first important appearance in church, baby wears an elaborate christening dress—possibly the very dress worn by its mother, father, or grandparent.

The godmother stands directly in front of the clergyman with the child in her arms. A small or delicate child is generally carried in on a pillow. Flanked on both sides by its other godparents, surrounded by relatives and friends, the child receives the name it is to carry throughout life. The godmother pronounces the name clearly and distinctly so that there can be no mistake.

After the ceremony at church, relatives and friends return to the house of the parents, where a tea or luncheon has been prepared. The clergyman and sexton are paid, generally, in accordance with the means of the parents.

THE HOUSE CHRISTENING

The ceremony at home is very similar to that at church, though arrangements are obviously much simpler. The font is just a bowl of china or silver filled with water and placed on a small table. The ceremony usually takes place in the drawing room, which may be decorated with potted and fresh-cut flowers for the occasion.

As at a church christening, the godmother holds the child and pronounces its name at the proper moment. The other godparents stand beside her while the child is being baptized; and the parents may stand with them or remain seated with their guests. Upon the conclusion of the ceremony, the child is taken back to the nursery, and the guests are entertained at luncheon or tea.

Certain little courtesies toward the clergyman must not be forgotten. A place should be provided for him to robe himself; and if there is to be a luncheon or tea after the ceremony, he should be invited to remain.

The house christening is very much more desirable from every angle than the church christening. That is, of course, if the house christening is permitted by the church to which the parents belong. If baby is given its name at home, there is no tiresome journey to and from the church, no dressing and re-dressing to try the patience of the most good-natured little newcomer. The mother, too, is spared the exertion of dressing for the street. If the christening takes place at home, she may wear a tea gown or house frock.

THE NURSERY

The nursery is the one room in the house that should be given a great deal of loving thought and care—for

the nursery is the child's first little world, its first little palace of dreams. And later, when the child is a man or woman grown, that nursery is a palace of memories.

The ideal nursery is upstairs, away from the possible dampness of the ground floor. It has windows on opposite sides of the room and is always flooded with sunlight during the day. A room with a southwestern exposure is the best possible room for a nursery.

The decorative environment unquestionably has an influence upon the baby mind that is beginning to develop; and therefore a good deal of consideration and careful planning should be given to this matter. There is no need to be ordinary; one can be quite original in planning the room and decorating the walls. But there are a few good rules that need to be remembered.

The nursery walls should be painted with a washable paint that contains no arsenic. Buff and green are excellent colours. Simple curtains of scrim or Swiss may be used at the windows, but they should have no ruffles or bows to catch the dust.

Pictorial decoration stimulates the child's imagination and adds charm to the room. Simplicity and good taste should govern decorations as well as furnishings. For decoration, one may choose between coloured pictures of fairy stories, pictures from the tales of the Arabian Nights and lovely silhouettes from Mother Goose. Or one may make the room gay with glimpses from all three. Usually the pictorial decorations on the wall are carried out on the furniture.

Buff, cream, and sand colour are better by far for nursery furniture than dead white. The young occupant will be quite delighted if each tiny chair and all other pieces of furniture are brightened with a little figure from Mother Goose or the Arabian Nights. Of course, the furniture must be simple and sturdy,

and painted or stained to harmonize with the colour scheme of the room. It is best not to have a rocker in the nursery; low chairs that stand firmly on four legs are the safest.

Cotton rag rugs are made in bright colours and interesting designs suitable for the nursery, and are sensible because they are sanitary and easy to wash. Linoleum is even more sanitary, and nursery linoleum is patterned with gay pictures to match those on the walls.

Surround the child with lovely things from the very first. Gay flowers at the window and a golden-throated canary near by; bright figures on the wall and others on the furniture. A cretonne toy chest; a window-seat bookshelf with great volumes of Mother Goose and fairy tales. In such an environment the child's imagination is stirred. In such an environment the child slowly wakes to beauty.

Make the nursery the brightest, prettiest, coziest room in the house—and keep it so.

CHAPTER II

CHILDHOOD AND YOUTH

THE FORMATIVE YEARS

The child that, like Topsy, "just grows" is handicapped from the start. When it is ready to enter the world of men and women and be one of them, it must begin to learn the rules of the game of life—instead of knowing them instinctively.

Loving a child, feeding it, sending it to school, and providing for its physical well-being—all these are not enough. There is something else that must not be forgotten, and that "something else" is curiously enough the very foundation of the child's future comfort and happiness in its association with others.

During the formative years, which are the years of early childhood and youth, the little girl or boy should be prepared for social contact with the world. This preparation should be in the home; not necessarily in the form of rules and regulations—the endless "Don't's!" of impatient parents—but in the daily routine of polite living, and in the fine example of the elders with whom the child comes in contact.

The child should grow up with good manners so that courtesy and graciousness become a part of its personality, and so that the child-grown-older shall have an unconscious and unstudied ease of manner. This natural ease is a distinct advantage, and one that all

too few people possess. When we do see it in a man or woman we can be reasonably certain that he or she grew up in an environment of cultivation, associating in childhood and youth with well-bred, well-mannered people.

The formative years are the years during which the clay of the child mind is being grooved with impressions and notions that remain and are carried through life. We can never wholly escape from the vague ideas and fleeting impressions of our earliest years, and they influence in countless unsuspected ways the things we do and say as adults. That is why it is so important that little men and little women be brought up in an environment of cultivation and gentility, acquiring the elements of good behaviour while they are still in the formative years.

THE CHILD REFLECTS THE HOME

Children are veritable little apes of imitation. That is why it has been said, truthfully enough, that in the manners and actions of the child one sees a hint of the home life. What the child observes in its elders, it imitates. What the child becomes accustomed to in its home, it does spontaneously among strangers.

"Good manners in children presuppose good manners in those who have them in charge," says Nella Braddy in "The Young Folks' Encyclopedia of Etiquette." "Children do not snatch the torch of good behaviour from some burning bush. . . . It is handed down to them."

The task of preparing the child for social contact rests with the parents. The fine relationship between parents and child, the influence of the home environment and the home teachings, enrich the little personality and help to develop it. Boys and girls who have

been brought up in an environment of courtesy and fine cultivation, among people of good taste and good sense, quickly reveal the fact to the people with whom they mingle. There is no mistaking the quiet manner and the lovely, gracious ways of the child that has been well brought up.

Without question, the home is the kindergarten of good breeding; and the adults in the home are the master patterns from which the children fashion their own speech and manners. Whether it is in a mansion on Fifth Avenue, or in a tiny cottage on Main Street, the parents can show by example what they want the youngster to be, how they want him to act.

One writer makes this interesting observation: "The crab mother in the fable, with all her anguished pleading, could never teach her children to walk forward instead of backward because she could not *show them how to do it.*" Parents can and should show their children, by precept and example, "how to do it."

THE NEW ETIQUETTE FOR CHILDREN

"Having brought children into the world," says *Vogue*, "it would seem to be a parent's duty to fit them for living in the world. Someone must inculcate the accepted principles of right and wrong. Someone must be the interpreter of the herd laws. Someone must show them that ill breeding and ill behaviour bring unpleasant consequences."

This does not mean that children need to be repressed. It does not mean that the child-life must be a series of "Don't's!" The child can grow up untrammelled and free, with its personal liberty respected, and yet it can be trained to be a little lady or a little gentleman. Courtesy, civility, and the fine little gestures of politeness are most easily learned by young

people; and the courtesy learned by young people is the kind that lasts the longest.

The new etiquette does not attempt to stifle the child's personality. But it does attempt to stifle the bad habits that are so easily acquired by the youngster —rudeness, disobedience, untidiness, bad table manners, and lack of courtesy to strangers. These habits should not be allowed to remain; better still, they should never be permitted to make their appearance. Like weeds in a garden, they rob the child personality of much of its charm.

Nor does the new etiquette acknowledge the forced "company manners" that make children artificial. Instead of training youngsters like little puppies to do and say certain things when there are strangers around to admire, they should be taught that good manners begin in the home and that courtesy toward parents, servants, and elders is the first rule of polite breeding.

The well-bred child is polite without thinking about it. The ill-bred child is permitted to run wild in the home, and when guests call, it tries to remember what it was told *not to do.* Such a child is either frankly rude and disobedient, or sullen and self-conscious.

Discipline and training should begin in the very earliest years. Even an infant can be made to understand that there are persons in authority who mean to be obeyed. As horses instinctively know their riders, children instinctively know and understand the people who have them in charge. If they can get what they want by crying, they are quick to discover it. If their elders will not stand for any nonsense, they are quick to realize it and they do not try any nonsense.

A sweet, pleasant, courteous child is irresistible; but no one admires the child that is rude and unmannerly and that makes a nuisance of itself. A little patience

with children in the beginning pays greater dividends than buying an hour's peace with a sugar-plum, or overlooking a discourtesy because it is "cute."

THE EARLY TRAINING

In every well-organized household there are rules, and the child should be taught from the very first to live by these rules. Certain things may be done, and others may not be done. These the child should know and understand, and no violation, however small, should be overlooked.

It is important that the child be taught why it must not do or say certain things. Blind obedience breeds resentment and makes a sullen child; but the patient parent can appeal to the finer sensibilities and win cheerful, willing obedience. Training in good behaviour and social usage is never lost on the child that does not have these things forced upon it, but grows up with them as part of its daily routine of living.

Of course, one must have the grace to overlook the tiny faults that cannot possibly grow into bad habits; and one must not nag the youngsters until they are afraid to act naturally—afraid of the inevitable "Stop!" or "Don't!" that seems to follow every action. A routine once established generally runs smoothly and without hitch, and children should become acquainted with this established routine as soon as they are old enough to understand.

"From children expect childish acts," runs an old Danish proverb. Everyone expects children to be noisy in their play, and wise parents do not attempt to repress the healthy tomboyishness of the little people. But these same wise parents are careful to discourage at the start any tendency on the part of the children to be boisterous in public places, to attract attention

to themselves by their forwardness, to interrupt the conversation of elders, to be discourteous, inconsiderate, or untidy.

There came to our home recently, with his mother, a charming little fellow of eight or nine. He was wearing a smart Norfolk suit of which he was very proud because it boasted a double-breasted vest —"just like a man's." But he was wearing also a stiff Buster Brown collar which annoyed and irritated him.

We were having tea and there were probably eight or ten women present. The little fellow moved close to his mother and whispered, "Do you mind if I take off this collar? It's too tight."

The mother disapproved of whispering but she did not correct him because she knew that, like all children, he was sensitive and would resent correction at that time. But she answered him in her normal voice so that everyone heard.

"You are the only gentleman here, Charles," she said, "and you know that gentlemen do not remove their collars when there are ladies present."

Little Charles dropped his eyes and looked sheepish for a moment. But in an instant his head was up again—proud, at ease. He was trying to play the part of the gentleman his mother had called him before all these strangers. "I'm sorry," he said. And the collar incident was dropped.

Everyone present had a wholesome respect for that little boy and for his mother. Here was a child so well bred that even at the age of eight he knew how to conduct himself, how to hold a situation in hand. Here was a mother who knew how to correct a child without causing resentment or sullenness. She appealed to his sense of pride, referred to him as a

gentleman—made him do the proper thing without saying, "Do this!" or "Don't do that!" He actually wanted to do what was right, took pleasure in being the one gentleman among the ladies.

It was a gratifying incident in this age of unruly, spoiled children, and one worthy of comment here.

AT THE TABLE

"The two subjects upon which everyone has to pass a rigid entrance examination before he is admitted to the inner circles of good breeding are his way of eating and his way of speaking," says Nella Braddy. "His language a child will catch without conscious effort on his part from the people among whom he lives, but his manner of eating he must be taught with infinite care and patience, for it is a thing which man has evolved through centuries of civilization, and the natural instinct of a child revolts against it."

In well-to-do homes the child does not come to the dining room until it has learned the elements of good manners in the nursery. It is taught, by a competent nurse or governess, to be clean, courteous, and careful at the table.

In smaller homes, where the mother is the teacher, children should be instructed in table etiquette as soon as they are old enough to sit up and help themselves. Patience and perseverance are all that are necessary in making the child well mannered and polite. With practice come the ease and poise that mark the child well bred and cultivated.

The first lessons in table etiquette are to take small mouthfuls, eat slowly and carefully, and keep the mouth shut while chewing. The children must not reach

across the table, nor may they toy with their knives and forks. Very small children may use two hands to hold a mug or glass, but a child old enough to hold a glass in one hand should do so.

It is never too early to teach children the niceties of dining. Of course, the youngster cannot master all at once the intricacies of the knife and fork, the use of the spoon, and other table matters with which even adults sometimes have difficulty. But even the tiniest child can be made to realize that dining is more than just devouring food—a sort of ceremony requiring care and great attention to details. Gradually the child will become more and more accustomed to the knife and fork, and more dexterous in their use, and day by day its table manners will improve. Here, again, patience and perseverance are essential. Example, too. The child must see excellent table manners in its elders —excellent always, not only when guests are present.

DINING WITH GUESTS

Very young children are restless and impatient and should not be forced to endure the torture of a formal dinner. They may, however, be at table when there are guests for luncheon or a dinner that is in no sense formal or ceremonious. But only if they know how to conduct themselves.

They should know, for instance, that they must not seat themselves until all the elders have been seated. They must come to table with hands and nails scrupulously clean, hair brushed, clothes neat. They must not show greediness at table, displeasure because of some dish they do not like, or delight because of some dish of which they are particularly fond. They must not begin to eat before the others, nor leave the table before the elders have finished dining. It is ill bred

also for youngsters to remain seated at the table after the elders have left their places.

It is a nice little courtesy for the young boy to place his mother's chair, especially when his father is not present. An older brother should be taught to show his sister courtesy at the table, helping her first and himself afterward. It is just such little unconscious courtesies as these that reveal the well-bred child.

A child should not be reproved constantly before guests or in the presence of strangers. The boy or girl that does not behave nicely should be led from the dining room back to the nursery. A writer on this subject says: "It is not only bad for the child but annoying to a guest to continue instructions before 'company,' and the child learns more quickly to be well-behaved if it understands that good behaviour is the price of admission to grown-up society."

The correct use of table silver and table appointments is given in another chapter, and it is not necessary to dwell upon the subject here. The very young child may be permitted such liberties as gripping the fork with its fist, tipping a cereal bowl, putting a spoon in the mouth with the pointed end foremost. But as they grow older, the children must pattern their table manners from the manners of the elders with whom they dine, proceeding to learn slowly but surely, as with other more important matters of life.

GENERAL RULES OF TABLE BEHAVIOUR

The well-bred child should be able to use the finger-bowl and napkin correctly and gracefully soon after it has graduated from the bib and tucker. The napkin should not be knotted around the child's neck; it should be taught from the very first to keep the napkin folded on its lap and use caution in keeping food from its

clothes. The finger-bowl should be used without splashing, without dripping water over the cloth.

If the child accidentally overturns a cup of cocoa or a glass of water, it should not be scolded, because "children are as prone to accidents as the sparks that fly upward." It should be expected to apologize, however. After a polite "I am sorry" the matter should be dropped and the incident forgotten.

Only ill-bred children make little heaps of bread crumbs on the table, stack dishes in a heap, or toy with their food. It hardly seems necessary to add that in the cultivated home animal pets are kept out of the dining room and well-bred children are not permitted to feed them from the table.

Noise at the table is not to be tolerated. The boisterous child should not be permitted to dine with the grown-ups until it can be polite and courteous and refrain from interrupting the speech of others.

Parents make a mistake who help young children constantly at the table. Even a child as young as three should be able to do little things for itself, and the boy or girl of seven or eight should certainly be able to handle the knife and fork properly and manage food without having it all cut up. The youngster may be a bit clumsy at first, but how can it possibly develop when Mother is constantly doing the things that it ought to be doing itself?

"Little persons should become accustomed to meet little difficulties," says H. E. Hunt, "and as they grow up so, they will be able to meet larger ones, and when they are fully grown they will be able to stand up to the larger affairs of life."

Unselfish mothers who do everything for their children are surprised that they grow up selfish and discourteous, unsuited in every way for their social

responsibilities. As soon as children are able to attend to various duties themselves, they should be permitted to do so without other interference from grown-ups than an occasional word of caution or advice.

THE UNRULY CHILD

The indulgent and overfond mother that spoils her child is doing both herself and the child an injustice. A little boy or girl should not be allowed to "show off" when guests are present, should not have his or her childish pranks discussed with every one who calls, should not be permitted to contradict, interrupt, or disobey.

One writer makes this interesting summary:

> "A child that loses its temper, that teases, that is petulant and disobedient, and a nuisance to everybody, is merely a victim, poor little thing, of parents who have been too incompetent or negligent to train it to obedience. Moreover, that same child when grown will be the first to resent and blame the mother's mistaken 'spoiling' and lack of good sense."

The spoiled child is invariably an unruly and discourteous child that wants to have everything its own way. Parents of such children should not let them think themselves of too great importance, and should under no circumstances call upon them to sing or recite for guests. To pamper a spoiled child and praise its little accomplishments is boring to strangers and really harmful to the child. A cool indifference is very much better, plus a fairness and firmness in laying down the rules of the household. Absolute obedience to these rules should be demanded, and no violation should be overlooked. The child will pout and be

sullen, will cry and have bursts of temper; but if the parents are firm and have patience, these evidences of early spoiling will gradually disappear and the child will become mannerly and obedient. It is, of course, vastly more difficult to discipline a child that has been spoiled than one that has been accustomed to firmness from the very first.

THE PROBLEM OF PUNISHMENT

There will always be parents to insist that sparing the rod spoils the child, but the world is waking up to the idea that gentleness and kindness are far more effective than scolding—that the promise of reward is a greater incentive than the threat of punishment.

Really high-class animals are never whipped. Trainers will not allow it, because whipping spoils the animals. Horses bred for races receive the most gentle treatment and are never in any way abused, for it is the fine free spirit of the animal that wins the race.

The parallel may be a crude one, but children, like animals, respond best to kind and gentle treatment. Whipping may force obedience from a child, but such treatment will cow and intimidate it also and take something fine from its spirit. Sometimes, when the punishment is administered by a violent parent, it fills the little child heart with resentment and hate that is not soon forgotten.

And yet, punishment is sometimes necessary. How shall the disobedient child be controlled? How shall the naughty, unruly child be taught to control its tempers and its pettishness, taught to conform to the rules of the household without being constantly reminded to do so?

The first thing to remember is that no one can govern a child who cannot govern himself. You must

not lose your patience no matter how aggravating the child's actions may be. Let it see that you are firm, determined, but calm. In reproving a child let the tone be gentle and the words kind.

To threaten a child is a futile method of control. The mother who threatens to send her child away if it does not behave, and promptly forgets all about her threat when the child is deliberately disobedient, undermines that child's faith in her. Quite as foolish is the mother who threatens to call the bogey-man or the policeman, for she is filling the child mind with fears that are neither healthy nor wholesome.

Punishment by deprivation is probably the best form of control for disobedient children. The little boy that cannot behave nicely at table should be deprived of the pleasure of being with the grown-ups by having luncheon and dinner served to him in the nursery—alone. The little girl that is petulant, sullen, and impolite should be deprived of the promised visit to her little cousin in the country until she is pleasant and courteous. Such punishments, without irritation and impatience on the part of the parent, do real good in moulding character and teaching the child self-control.

Government by reward is an excellent plan that works nicely with punishment by deprivation. Promise the child a new picture book when it is able to use the napkin properly. Talk about a trip to the country as soon as little Robert is clever enough to use his knife and fork at the table. Hint at a birthday party for Marion as soon as she knows how to be a polite and courteous little hostess. Such promises of reward are incentives to the child and generally achieve the desired results. How very much more gratifying to have the child do the right thing pleasantly and willingly than to force it against its will!

The wise parent knows how to overlook little faults and does not nag or scold. The child that is constantly being repressed and reproved generally becomes very self-conscious. An authority, writing on this subject, says of parents and nurses:

> "If at all experienced in the ways of children, they know that little ones must be doing something—it is only grown-ups who learn to do nothing with equanimity—and that they will quite as a rule do right rather than wrong, provided only that the right thing to do is made easy and attractive for them, or is suggested to them as a novelty, or a diversion. The rule is to keep them occupied, and when they get wrongly occupied by chance, to divert their attention to other things, but not to nag them."

Discipline is as much the father's duty as the mother's, and both father and mother should make every effort to

UNDERSTAND THE CHILD

There are several chapters to the book of childhood. It is the complete volume that counts—not just one page. Follow your child through all the chapters of childhood and youth, enter into its play and study, into its little hidden hopes and dreams. It is one thing to be just a parent, quite another to be a parent and a friend. Let your child see that you are interested in all its activities, and your influence will have a great deal to do in the shaping of its manners and its personality.

In his book: "Making the Most of Children," La Rue says: "We may say there are four kinds of parents—spades, clubs, diamonds, and hearts." The spade par-

ent, he explains, is buried in his work, eager only to clothe attractively the body of the child, but willing that its soul go naked. The club parent is engrossed in social activities: the father with his clubs and sports, the mother with her dinners and entertainments. The diamond parent loves glitter and ostentation, and must appear wealthy and prosperous at all costs. He, or she, devotes time and thought to the home and to outward appearances, but does not try to know and understand the child.

But the heart parent, La Rue tells us, is the man or woman who is essentially a home maker. He provides a library for his children, sees that they have books of an inspiring and instructive nature, gives them every opportunity to hear good music and mingle with well-bred people. He devotes some part of each day to them, learning all about their hopes and ambitions, meeting and enjoying their little friends, encouraging them, teaching them. He knows the children; and they know that they have a friend upon whom they can depend not only for material comforts but for friendship and companionship.

You must know your children before you can win their confidence and trust; and you must win their confidence before you can hope to make them mannerly, courteous, and well-behaved.

BOOKS AND AMUSEMENTS

"Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as by the latter."

The child should have its own library, and one that will correctly develop its mind and manners. It should belong to the child, should be its own personal property. It may be just a shelf of fairy tales and Mother Goose

rhymes in the nursery; but if the child knows that the books are its very own it will enjoy them more.

It is not very difficult to select books for the tiny girls and boys that are just able to spell out the simplest words. Mother Goose rhymes, bedtime stories, and animal tales, profusely illustrated, serve the purpose very nicely because they hold the child's interest and stir the imagination.

For older children the problem of selecting suitable books is a little more difficult. The books for children between ten and sixteen should be selected with great care, and there should be sufficient variety to appeal to the developing reading tastes of the young boy or girl.

Reading should never be forced upon a child. Books of widely varied nature should be placed at its disposal, so that it may select whatever subject appeals most to its imagination. The following titles are offered only as suggestions.

"Robin Hood" and "Robinson Crusoe" will never cease to delight the youthful reader. Other old favourites are "Oliver Twist," "Lorna Doone," "Little Lord Fauntleroy." Young boys will enjoy "Bob, Son of Battle," the Jungle Books, "Plain Tales from the Hills," "Treasure Island," "The Sea Wolf," "Huckleberry Finn." A book that stirs the imagination and fascinates both boys and girls is "Twenty Thousand Leagues Under the Sea."

Grimms' and Andersen's Fairy Tales and "Alice in Wonderland" are for young girls, not older than twelve years, who have imagination; "Little Men and Little Women," "Pollyanna" and "Rebecca of Sunnybrook Farm," "The Mill on the Floss," and the Elsie Dinsmore books—all these are for the girl of ten to fourteen who tells you that she has outgrown fairy tales.

The boy who loves adventure will enjoy "The Three Musketeers" and books like "The Spy" and "The Deerslayer," by James F. Cooper. "A Tale of Two Cities" and "David Copperfield" are for older boys, as well as Jack London's "Call of the Wild" and "White Fang." For the girl of fifteen or sixteen who expresses a taste for romance in reading we suggest "Evangeline" and "The Courtship of Miles Standish."

Keats, Shelley, Browning, Rossetti, Longfellow—these are the poets with which young people should be familiar. Among the interesting biographies we recommend those of King Arthur, Sir Walter Raleigh, George Washington, General Joffre, Lord Kitchener, Woodrow Wilson, Edward Bok. Mark Twain's Life of Joan of Arc is absorbing, and to read it is to become enriched through contact with this world-renowned heroine.

Dickens, Scott, Thackeray, Shakespeare, Eliot, Stevenson, Kipling, Conrad, and a mighty host of others are waiting for the child old enough to understand them. Parents should watch the reading tendencies of children, studying their tastes and keeping them supplied with books that expand and develop these tastes. Let us remember with *Vogue* that "the books and pictures we select for children, the stories we tell them, all have an influence upon their minds and their manners."

Nella Braddy has summed the whole story of toys for children into one magnificent paragraph upon which it is difficult to improve. Therefore we quote it word for word:

> "Toys should be chosen for their value in developing the imaginative and the emotional sides of a child's nature, and those toys are best which leave most for the child to do. A top made from

a spool and a piece of string is better, if the child himself makes it, than one elaborately constructed from steel and aluminum and furnished with a sort of music box which plays as it spins. The boy who gallops mile upon mile on a broomstick horse, steed far more gallant than ever Lochinvar bestrode, and the girl who yearns tenderly over a rag doll—and oh, what bliss a weatherbeaten rag doll can afford—these are they who can dream dreams —these are the stuff of which mighty nations are made."

Music, like books, stirs the imagination and wakens the child mind. Every child should be given the opportunity to hear good music as often as possible, either in the home or at a concert. Very young children should not, of course, be taken to concerts where they will fuss and fidget, annoying everyone around them. But the boy or girl of fourteen to eighteen should be taken to concerts as part of his or her education, and should be given the chance to study music if the slightest talent or inclination in this direction is shown.

Moving pictures are an education because they enable one section of life to see how another section lives. But like books, they should be censored by judicious parents; that is, the child should not be permitted to see moving pictures of which the parents do not approve. Moving pictures that dramatize books such as, "Oliver Twist," "The Three Musketeers," "Les Misérables," etc., are particularly fine for children.

PLAYMATES AND FRIENDS

It has already been mentioned that children imitate the manners and actions of the people about them.

This is as true of their playmates as of their elders. The most rigid discipline and the most loving care will not prevail against the example of Tom, Dick, or Harry, if these three have been allowed "to run wild." There is a glamour in lawlessness even among children.

The wisest and kindest parent that ever lived could not satisfy all the longings and desires of the child's heart. It needs companionship of children of its own age. The constant friction among playmates is the best way in the world to rub away sharp corners and rough places.

Between the ages of eight and twelve the child can be most easily influenced by other children, and it is during this age that the child is most prone to acquire bad habits and poor manners. Insofar as possible, parents should keep their children among desirable playmates, but snobbery should under no circumstances be countenanced and encouraged. The shopkeeper's son may be a finer little gentleman than the pompous ten-year-old whose father is a banker. Friends and playmates should be selected for their fine manners and gentle behaviour, but without consciousness of class or thought of social distinctions.

Games, books, music, toys, friends—carefully chosen, these are the most important elements that enter into the moulding of the child personality, and are therefore the ones to which greatest attention should be given.

MORE MATTERS CONCERNING CHILDREN

The developing mind asks questions, and the child old enough to ask questions should be answered. It is deplorable to hear an impatient mother hush up a child that asks where the birds are flying to, or why the flowers have pollen, or where the sun goes at night.

The mother should answer the child to the best of her knowledge, and if she cannot answer she should promptly say so. If she is wise, she will enter into a compact with the child to search out the information and discover together what the answer should be. The child is delighted by such confidence and puts great trust and faith into the parent who takes its little problems thus seriously.

Reading aloud to children is an excellent plan. "Chivalry, generosity, truth, courage, endurance, and many other good qualities can find their way most pleasantly into a child's inner consciousness by way of fiction." Perhaps the greatest advantage of reading aloud to children is that it teaches them concentration and familiarizes them with the proper pronunciation of English. Children themselves should be asked to read aloud when they are able to do so; it is a training that will prove highly valuable later in life.

A promise to a child should be held sacred. Nothing so quickly destroys the child's faith and confidence in its elders as a broken promise; and nothing so quickly engenders sullenness, petulance, and disobedience in a child as lost faith in its elders. A promise once given must not be broken, no matter how difficult it may be to fulfill it.

The well-bred child is not a tale-bearer, and any tendency toward tale-bearing is quickly discouraged. But when questioned it tells the truth. A child should never be accused of breaking a vase or scratching a chair unless one is certain that it has really been the cause of the damage. The proverb says, "A suspicious parent makes an artful child."

Children should be taught to express themselves civilly as soon as they are old enough to talk. The well-bred child does not answer a brief, curt "Yes"

to a visitor's question, but says politely, like the little gentleman that he is, "Yes, Mr. Johnson" or "I believe so, Miss Brown." When introduced to strangers, the little boy or girl should not begin to chatter, but should courteously wait for the elders to speak first. The word "ma'am" has gone out of style, and children are no longer taught to use it in addressing elders.

We conclude with this paragraph from *Vogue*, concerning children and their training:

> "Dress them simply; teach them simply; treat them simply. Accustom them to order and routine. Make few points with them, but, if the point is made, stick to it quietly, no matter what the occasion. Do not be afraid of suppressing their characters. Any characters worth having will survive the imposition of good manners and orderly habits. Genius, even, will be none the worse for a little discipline in youth."

CHAPTER III

COURTSHIP AND BETROTHAL

THE DÉBUTANTE

Etiquette books like to paint glowing pictures of the débutante being ushered into society. They show her at eighteen, pink-cheeked and modest, standing beside her mother with a huge bouquet and caring very much indeed whether she is approved or disapproved by the family's friends and acquaintances.

But the old-time débutante who appeared on her début day all crisp and starry-eyed in a dress of tulle or net has vanished. The modern girl is "half out" before she is sixteen, and at eighteen she is bored with teas and receptions and does not care one whit whether her mother's friends like her or not. Society, as one authority explains it, "is a world which she has known about and which has known about her for some years."

The chaperon, too, has vanished. She has served her purpose, and has gone. The girl of to-day is her own best chaperon because she brushes against life and rubs elbows with the world. She has her own motor and rides out into adventure unattended. She has her own mind and chooses friends of her own liking. She has her own good sense and knows how to meet the "jazz age" halfway, without destroying any of the old family standards.

No very great harm grew out of the flapper age

through which we have just passed, and there is no harm in this new period of youth's revolt. However, it is costing us some of our cherished traditions, and simply because they are traditions we hate to see them go.

The younger generation is no longer awed by receiving-lines and important guests, and would rather run out to the country club than dawdle through an impossible afternoon tea. Therefore elaborate débutante functions are slowly but surely disappearing, and glowing accounts of such functions must as inevitably disappear from the etiquette books.

It is the rare débutante who, in these days of free expression and bold self-assertion, stands three hours or more while a line of stiff dowagers and pompous men pass by and peer at her—kindly enough, it may be true, but for all the world as though she were some new kind of creature offered to society as an exhibit for its approval. Chiffon frock, all sashed and petalled; hair curled and fastened with a flower; tired curtsey and frozen smile—all are passing into memory while mothers and grandmothers remember their own youth—and sigh.

THE DAUGHTER "COMES OUT"

And yet, the marriageable daughter must be brought out. She must be "officially" introduced to society even though she may have known about society and society may have known about her for years. Which means, simply, that her mother must let her friends know that the daughter is now ready to "come out" and receive invitations.

There are a number of ways to bring out a daughter. Sometimes an elaborate tea or dance is given, as of old, especially by an important man and woman of a

community who want their daughter to be introduced to all the old family friends and family connections. More often, however, there is no one definite function, but a series of lesser affairs planned and interpreted by the young woman herself. There seems to be a growing taste for luncheons and tea dances at hotels, theatre parties, and supper parties.

Vogue sums it up nicely in a paragraph:

> "Generations lament, but life goes on much the same, and the more toleration we can extend to changes, the less they will hurt us. When our daughters come out, we must give them the prettiest manners, as well as the prettiest clothes, possible to us. We must make our house a pleasant place to which they may bring their friends. We must not yield too much to the American mother's desire to efface herself, but make our habits respected and our company agreeable. We must see that the girls are introduced to amusing people, and that they keep up certain forms of politeness, even in an age when few are considered essential. They must pay occasional visits to old relations and family friends, even if it bores them. And it will not bore them if they have been taught to take an interest in human nature as human nature. If they have not, it should still not bore them to feel that they are performing a small duty courteously and kindly."

Curiously enough the phrase "coming out" is a relic of barbarism. In primitive tribes, and indeed in many savage tribes existing to-day, the girl is not only kept secluded, but is actually imprisoned until she has reached marriageable age. She is in charge of a trusted old woman of the tribe—the first and

original "chaperon." When the girl is ready to come out of seclusion and be sold or given in marriage, there is a tribal feast and dance, a great "coming out" party. It is remarkable that the phrase "coming out" should have survived even to our own polished civilization in connection with the débutante who "comes out" of social seclusion and is introduced to society.

ENTERTAINMENTS FOR THE DÉBUTANTE

By far the most popular and general entertainment for a débutante is a "coming out" dance. It may be an elaborate formal dance at home, or it may be a simple tea dance at a well-known hotel or public place. Now and then a well-to-do family will revive the old custom of presenting the daughter at an elaborate afternoon reception at home, but such receptions are tiresome and far from popular with the younger generation.

A ball for a débutante is planned as all other balls are. It may be held in one's own drawing room, or in rooms reserved for the occasion in a popular hotel. Invitations are sent to friends and acquaintances of the family, the number of guests invited depending entirely upon the capacity of the house or the rooms reserved, and upon the extent of the family acquaintance. Packed rooms are uncomfortable, and no sensible hostess ever invites more people than she can comfortably accommodate.

The débutante "receives" standing beside her mother; the father does not stand on the receiving line, but mingles with the guests and makes the necessary introductions. Arriving guests greet the mother first, then the daughter. If an introduction is necessary, which is hardly likely in these days when mother and daughter move very much in the same set, it is

made as the guest enters. The débutante, like her mother, offers her hand to each new arrival. Guests may stand for a minute or two with the young débutante, making a few pleasant remarks, but not if other guests are entering at the same time.

An old custom that has survived, one of the few old-fashioned customs approved by the modern débutante, is that of showering her with bouquets on the day of her "coming out" party. Old friends of the family and young friends of the débutante send her bouquets which are banked around the place where she will stand to receive. Tradition has it that the débutante always carries on this occasion the bouquet sent by the beau she likes the best! The same fortunate young man, presumably, will be her first partner in the dance, and her dinner or supper partner after the dance. It is poor taste, however, for the young woman to devote herself to one young man exclusively, neglecting all the other guests.

LAVISH ENTERTAINMENTS DISAPPEARING

Elaborate balls and receptions for débutante daughters are no longer customary. The tendency is more and more for simple, unpretentious luncheons and teas, and the jolly kind of informal, inexpensive dances that the young people attend. Small home dinners and parties are popular in large cities where parents like to celebrate the daughter's social coming of age with one special little home affair attended by special friends, knowing as they do that the daughter will follow with a round of gay teas and dances in the company of her own particular friends.

The tea-and-dance given for a débutante at a hotel is generally attended by her own young friends only, so that it is less in the nature of a début and more in

the nature of a gay party for the young people. But a débutante tea at home is generally formal, the daughter receiving with her mother as at a ball. A débutante supper, at home or hotel, is informal in character and attended chiefly by the intimate friends of the débutante and the old friends of the family.

The young girl who is well bred does not issue invitations to teas, dinners, and parties in her own name if her mother is living. She may ask her friends to dine with her informally, or have tea with her; but she should consult her mother first and the invitation should be: "Mother would like to have you dine with us on Thursday," or "Drop in to tea this afternoon. Mother will be so glad to see you—she has asked for you so many times."

OF SPECIAL INTEREST TO THE DÉBUTANTE

It is presumed that no one will read these words except the débutante, for whom they are written, and therefore we will address them directly to her.

You are standing at the beginning of that glorious, wide, outward path called Life. It stretches out before you, a vast flower-carpeted vista bathed in sunshine. You are impatient to wander through its lanes, plucking at the bright flowers that you see nodding out of the shadows. Bright flowers—their roots in tears. You whisper to yourself that you will cut the flowers at the stem and keep out of the shadows, ending as you began in sunshine.

To you who are just beginning to wander through these pleasant flower-carpeted lanes, all yesterday seems old and useless; all to-day and to-morrow seem filled with promise. And because it seems so, you are intolerant of the customs and traditions that belong to your mother's generation rather than your own.

The old things are not always good simply because they are old. But there are some old things that will never be old-fashioned and out of date, some things that will never belong to one generation or to another generation—but to all generations.

One of these is courtesy. Even in this highly emancipated age which knows no chaperon and recognizes no apron strings, courtesy and politeness are essential. You must not think that because your face is pretty and your personality appealing to your young friends you can be rude. You cannot escape being disliked if you whisper among your elders, giggle in a little group separated from others, swing across a ballroom arm-in-arm with your friends. Every time you show lack of consideration for others you are losing a little of the admiration that people have for you.

Be gay, cheerful, vivacious, happy—for you are youth, and youth is gay. But be kindly, too, and courteous; and try to respect the little forms of politeness that have grown up with your mother's generation. Be self-reliant but not bold, firm but not overbearing. Be strong and fearless, but feminine. Everyone admires the girl who can take care of herself, but few admire the masculine girl who derides her own sex and professes to detest the other.

IN ASSOCIATION WITH MEN

It would be a simple matter to fill this page with generalities and tell you what you must do and what you must not do. But such advice would be quite useless, for what is correct and in good form to-day is often impossible to-morrow; and similarly, what is regarded as highly ill bred now may be acceptable before you have finished reading this book. "To-day's and yesterday's methods are far apart, and who knows

what to-morrow's may bring?" Just as the chaperon was once indispensable and has now been entirely dispensed with, customs that we now regard as inalterable may be radically altered before another year.

You are your own best judge of what you shall do and what you shall not do. Nothing, no one, can tell you better than your own conscience and your own good sense what is correct and what is incorrect. The new etiquette does not "lay down the law." It offers suggestions that are based upon modern tendencies and that are subject to changing conditions and circumstances.

It is true that there is a greater freedom between the sexes to-day than ever before, possibly because women are coming more and more to mingle on an equal footing with men in business and politics. Consequently, the girl of to-day is less ornamental than she used to be. Her life is crowded with new interests quite apart from the ballroom and the opera. A new standard has been fixed; and to be popular to-day, the young girl must have more than just a pretty face.

"Would you know the secret of popularity?" asks an authority. "It is unconsciousness of self, altruistic interest, and inward kindliness outwardly expressed in good manners."

The modern young man of the best type admires the girl with a cheerful, intelligent face more than she of the "doll baby" type of prettiness. He enjoys the company of the girl who is jolly without being rude, daring without being bold, gay without being flippant. He is attracted for a moment to the butterfly, as the eye is attracted always to something that glitters, but he is held by the cheerful disposition and the charming personality.

The day of the "wallflower" is practically over, be-

cause the sensible girl of to-day does not go to dances if she finds that she is not popular in the ballroom. She learns to play a good game of bridge, or a good game of tennis; she becomes a first-rate golfer or skater, masters the technique of hunting or fishing—becomes known for some particular accomplishment which makes her as popular outdoors or around the card table as she would be in the ballroom were she an exquisite dancer.

THE PROMISE OF LOVE

Eliza Southgate, writing in 1820, says: "If a gentleman looks at you at meeting, you are suspected, if he dances with you at an assembly, it must be true, and if he rides with you——!" In those days a man did not walk arm-in-arm with a girl unless he intended to marry her, and even then, this was a rather bold and daring announcement of his intention! Girls did not attend parties with young men, but with chaperons who selected dancing partners for them; and young men did not call on girls alone, but on their parents as well.

Such extremes became less and less pronounced as the 19th Century wore on, and with our own jazz age they have vanished entirely. To-day young men and women may be together constantly without being engaged or having the slightest intention of being engaged. There is no reason why a young woman may not have men friends just as she has women friends, particularly the business woman who finds such friendships valuable. If a man and woman find pleasure in being together, playing tennis or bridge together, dancing together, there is no reason why they should not do so if they are properly circumspect in conduct.

When a man and woman find each other so interest-

ing that they prefer each other's company to that of any one else, when they want to be with each other always and do things for each other, when they are happiest together and unhappiest apart, when they are drawn to each other by a bond they do not understand and cannot explain—when all this happens between a man and woman who have been friends, we see the ripening of that friendship into something deeper and more beautiful. We see the promise of love.

The young man and woman who have found love have found life's richest treasure. They need no book of etiquette to teach them courtesy and politeness, for kindness dwells in their hearts—and when kindness dwells in the heart, one is pleasant, courteous, and considerate toward everyone.

THE BLOSSOMING OF LOVE

Love is everywhere the same. An old peasant couple sitting hand-in-hand on their doorstep. A knight waving fond farewell to his lady as he mounts his horse for the tournament. An African lady shaping a crude shell drinking vessel for the brave fellow who protects her and brings her food. A flapper suddenly grown into a woman by a new warmth that has entered her heart. To all of these, love is the same sweet miracle.

It is impossible for any one to give rules and regulations for the conduct of lovers. The new etiquette is too sensible to standardize their conduct, too sensible to attempt with rules to rob love of its joyous spontaneity, its quaint and beautiful discoveries, its impulsive tendernesses. To make rules and regulations for lovers would be like making paper patterns for flowers. It simply cannot be done.

Monsieur de la Rochefoucauld says of lovers that

"All their talk is of themselves." Not only all their talk but all their thoughts are of themselves. Love is selfish, but it is a selfishness that the world generously forgives. Our one word of suggestion is that the lovers do not think so exclusively of themselves that they neglect those who, at this time, deserve a little thought and attention from them.

THE BETROTHAL

How and when a man proposes is a problem of heart and impulse rather than etiquette. It is safe to say that the proposal is rarely unexpected, and that the young woman is prepared for the man's declaration of love.

The modern young woman of common sense does not rush blindly into marriage. The most serious mistake a young girl can make is to promise herself in marriage to a young man she thinks she loves but with whose tastes and ideals she is absolutely out of harmony. If the proposal leaves her struggling with her ideals and her impulses, she should avoid a definite answer and put it off until she can be sure of herself. A moment's weakness can cause a lifetime of pain, and the answer to a proposal should be given only after clear, calm thought and deliberation.

It is no longer customary to "ask father," though the cartoonists and humorists would have us believe so. There are few traces of stilted artificiality remaining in our betrothal customs; the formal proposal on bended knee and the formal consent of the young lady's father are things of the past. However, as soon as a young man and woman have definitely decided to marry, they go, if they are at all well-bred and considerate to the young lady's parents and ask their approval. Unless it has been romantic "love at first sight" with courtship and betrothal all in a week, the

parents will probably have heard of the young man and know something about him. At this time, when the young man imparts the happy news that he has been accepted by their daughter, it is the parents' privilege to ask him whatever questions they deem advisable concerning his business and his ability to provide for their daughter as she has been accustomed. To all questions he must reply with candour and politeness.

If the parents disapprove of the betrothal, the young woman must decide for herself whether she wishes to sacrifice her own happiness to that of her mother and father. The modern girl marries the man of her choice and is usually sensible enough to know when the choice is right. Therefore, unless the parents have a very real reason for objecting to the young man, they should not be so selfish as to stand in the way of their daughter's happiness. If they find something to disapprove of in the young man, they should discuss it with him frankly and he will probably make every effort to correct his fault or prove his stability.

It is the custom to seal the betrothal pact with a ring. This is an old and cherished tradition that has come down through many generations—a meaningless symbol, and yet with meaning enough for the young woman whose finger it adorns. According to an old myth the sparkle of the diamond is supposed to have originated in the fires of love. Therefore the diamond engagement ring is the favourite. It is always wise to consult the young lady in determining the choice of the ring, and it is her privilege to choose whatever kind she wants, regardless of tradition or convention.

ANNOUNCING THE ENGAGEMENT

Good form demands that announcement of an engagement be made promptly. This may be done by

sending a notice to the newspapers, or by issuing engraved announcements to friends and relatives. Sometimes both are done.

The news should come from the family of the future bride, although the young man may spread the news by word of mouth among his own particular friends. Frequently, instead of making formal announcement of the betrothal, the young lady gives the news to several of her most intimate friends and depends upon them to spread it among their friends and acquaintances. There are many forms of announcement, and the choice is entirely a matter of personal preference and convenience.

It has always been a custom to give the announcement of an engagement as nearly an appearance of "leaking out" as possible. Frequently a dinner is given to which intimate friends and relatives are invited, and in the course of conversation at the dinner table, the news of the engagement is casually imparted to the guests. The announcement is made by the young lady's father or older brother. At a recent dinner party, ostensibly to celebrate New Year's Eve but really to celebrate the engagement pact, a self-addressed telegram was delivered by a messenger to the father, who read it aloud. It read, except for the change in names:

> *Dan Cupid thinks you ought to know that Robert Daniels has captured the heart of your daughter Helen Marie. Everyone should know about it.*

It was signed "Dan Himself." Of course, everyone was tremendously surprised and delighted, and the unusual method of announcing the engagement received a good deal of comment.

Sometimes the young lady gives a luncheon for her friends at which the announcement is made. It is always nice to make the announcement in some new and unusual way, and if the hostess does not find her own ingenuity equal to it she will find her stationer her best guide. He has numerous novelty arrangements and special place cards for just such occasions as this.

Perhaps the most usual method for announcing an engagement is for the mother of the future bride to send small engraved cards to their circle of friends and relatives, making the announcement in a simple statement, and mentioning an afternoon when they will be "at home" to visitors. The young man also may send notes or cards to his friends, having first made sure that his fiancée has already announced it to her friends. The "at home" offers a splendid opportunity for the families of the two young people to become better acquainted.

If this last method of announcing the engagement is decided upon, the home should be decorated with the flowers of the season. The young lady and her mother receive together, welcoming all guests with equal cordiality. The young man is generally presented to the guests by his future father-in-law. Entertainment, such as music and dancing, may be provided for the occasion if it is convenient. Tea is served indoors or on the lawn, according to season.

ETIQUETTE FOR ENGAGED PEOPLE

There is perhaps no time when the rules of etiquette need to be so strictly observed as during the period between betrothal and marriage. All the world loves a lover, but this does not keep the world from watching closely and condemning any breach of good manners, especially on the part of the young lady.

It hardly seems necessary to mention that any public display of affection is gross and highly ill bred. Love is sacred and beautiful, and it should not be thrown open to the rude comments of strangers. The young couple should conduct themselves with quiet dignity and poise, neither indulging in terms of endearment and caresses, nor purposely ignoring each other so as to create the impression that they are not, after all, so very much in love. There is no reason why their conduct in public after they are engaged should be any different from what it was before.

"In former times, engaged young people were chaperoned within an inch of their lives," says *Vogue*. "Now, of course, they are allowed to go about with each other much more freely." Although it is still regarded as poor form by well-bred people for the young couple to attend the theatre and opera together without other friends in the party, it is often done without any very serious consequence to the young people. In large cities particularly young people go about a great deal together, and no one thinks anything of it.

At parties, dinners, and other entertainments it is the privilege of the young man and woman who are engaged to be with each other more than they are with any one else, but this does not mean that they should make themselves conspicuous by ignoring everyone else. If the luncheon or dinner is given for them, as is frequently done by friends and relatives, they should make every effort to see that there is no constraint, no drifting into "circles." The young lady should welcome her future husband's friends with sincere cordiality, and see that they are properly introduced to her own friends. He must mingle with her relatives and friends and make himself companionable and agreeable.

An engaged man, of course, does not show attention

to other women, nor does an engaged girl show attention to or interest in other men. This does not mean that they need to isolate themselves or build a wall around themselves. It means, simply, that neither he nor she must be seen around frequently with someone else, for even in this enlightened day such conduct sets the gossip's tongue a-wagging.

LENGTH OF THE ENGAGEMENT

A long-extended engagement is the best protection against a possible unhappy marriage. The young woman who is not sure of herself is wise to extend the engagement as long as is necessary to convince herself that she is not making a mistake.

Custom and tradition make the woman the final judge of the duration of the engagement, and whether it lasts two months or two years depends entirely upon her. Years ago it was customary to have engagements that lasted even more than two years, but such instances are now rare except where the couple are both very young. No one likes long engagements; they are trying to the young couple, to the family, to the friends, to everyone concerned. It is by far the wisest plan for the young people to be married as soon as they have come to know each other well enough—which should be in three or four months of betrothal—and have made all necessary plans and adjustments. But of course, matters of this kind are to be determined by the two people who are most intimately concerned, and etiquette may suggest but it may not command.

We quote for your interest what *Vogue* has to say on the matter:

> "Old-fashioned engagements sometimes lasted for years, during which time the girl collected her

trousseau and enough sentimental impressions to last her all her life. But now the trousseau can be commanded and delivered in short order, and modern girls expect to collect impressions, sentimental and otherwise, all their lives and see no particular reason for long-drawn-out engagements. For many reasons, they may well be right. At all events, courtships in fashionable circles are not long."

ENGAGEMENT GIFTS

It is not customary for elaborate engagement gifts to be presented, even by near relatives. Intimate friends like to give showers and send personal gifts to the happy young lady who announces her betrothal, but for the most part, congratulations are quite sufficient. (For gift suggestions, see the chapter devoted to this subject.)

Expensive gifts should not be exchanged between the young lady and young man, barring of course, the engagement ring. Gifts from the young man should be in the nature of flowers, candy, and books rather than expensive jewellery. There is no harm, however, in presenting one's fiancée with a rare old brooch that is a family heirloom, or a cameo that belonged to one's mother, or a stone-set bracelet that has come down in one's family since the days of the Crusaders. Such gifts carry with them more than their intrinsic value, for they are rich in tradition and sentiment.

BREAKING AN ENGAGEMENT

The broken engagement is always embarrassing to everyone concerned. Friends, if they are sensible, will not ask for explanations, and relatives will not ask painful questions. The embarrassment which this sit-

uation entails is unpleasant and the obligations are difficult; but it is infinitely better to go through with the ordeal than to face a marriage which is certain to end in disaster. "To wed in haste," say the maxim-makers, "is to repent at leisure." However true this may be, it is certainly wiser to break an engagement when you discover your mistake than to go through with it at the cost of your own happiness.

At this time it is important for the young lady to conduct herself with the utmost dignity and self-possession. She is not expected to make any announcement or offer any explanations. If a reception has been scheduled, her mother sends brief notes or engraved cards to those who have been invited, informing them of the broken engagement but making no explanations. The young lady may confide in her intimate friends if she wishes; but to be bitter, to condemn her former suitor in any way, to suggest that perhaps he was not all she thought he was at first, not only reflects on her own good judgment, but is very poor form and shows lack of delicacy.

If the announcement of the engagement has been made in the papers, a notice like the one that follows may be inserted in the same papers and under the names of the same person or persons who made the original announcement:

> *Mr. and Mrs. C. D. Simmons announce that by mutual consent the engagement between their daughter Agnes and George Francis Richards is at an end.*

If invitations have been sent out, a similar announcement should be dispatched to each intended guest. These may be engraved on white cards or written by hand.

If the engagement was announced only to intimate friends, the bride should send each of them a short note stating that the engagement is at an end. It is wise *never* to give an explanation, even to one's most intimate friend. Such situations as a broken engagement bring to mind the familiar old proverb, "Least said, soonest mended." Even to the young lady's dearest friend the following note is all that is necessary:

Bellemont, June 2.

Dear Joan:

Since I wrote you last week something has happened which has made George and me reconsider our engagement. Will you therefore please disregard the invitation for Thursday afternoon.

Ever sincerely yours,
Margaret Franklin.

When an engagement is broken, the man is expected to return all the presents and letters he may have received from his fiancée, and she, of course, does likewise. Among his own friends, the gentleman assumes all blame for the broken engagement, no matter what the real cause or reason may have been. His manner and attitude indicate that he takes all the blame, but his words tell nothing. No gentleman ever bruits about his private affairs, particularly an intimate and delicate subject such as this. Nor do gentlemen ask for explanation of a broken engagement from a friend.

WEDDING PLANS

First and most important, of course, is setting the date. The bride and her mother decide this between them, consulting the groom-to-be if they like. All de-

tails, such as sending out the invitations, making arrangements for the wedding, and the hundred and one minor preparations are in the hands of the young lady and her mother; and all responsibility for the wedding rests, of course, with her parents.

The groom is not expected to pay for anything except the ring and flowers for the bride and, if he wishes, the flowers for the bridesmaids and trifling gifts for the ushers and other attendants. The clergyman's fee is paid by him, but all other expenses are met by the bride's parents or guardians. It would be a lack of delicacy on the part of the groom to offer to provide a part of the trousseau or to pay for any of the other expenses incidental to the occasion.

Announcement cards, invitations, music, flowers, and other decorations for the church, the breakfast, or supper that follows the ceremony—all these are attended to by the parents of the bride-to-be. The wedding should never be more elaborate than the parents can afford.

A question to be decided as soon as possible is whether the wedding is to be a church or home affair; and if a church wedding, at what church it is to be held. If there are religious differences they must be settled by the young people themselves—the problem is not one of etiquette. Church weddings are, of course, very much preferable to home weddings because they are more picturesque, and it is possible to invite a greater number of guests. Then, too, since the maxim-makers tell us that "Marriages are made in heaven" it seems only right and proper that the church be the setting and the clergyman or priest the one who brings heaven near by sanctifying the marriage and giving the happy young couple his blessing.

Home weddings are, of course, very much less cere-

monious than church weddings. They are generally held when the bride's family has a very large house, or when the bride wants the wedding to be more private than it would be at church. Sometimes weddings are held at home when there are religious differences between the families.

Another question to be decided is whether the wedding shall be formal or informal. By all means informal, unless one is able to do things on a large and elaborate scale. A simple wedding that is frankly informal has in its very simplicity a charm that cannot be equalled by the most ceremonious and elaborate wedding with everything carried to the last degree of formality.

Information concerning wedding invitations, announcements, acknowledgments, etc., appears in Chapter XIII, Volume I.

CHAPTER IV

MARRIAGE

FOR A BRIDE IS A BRIDE THE WHOLE WORLD OVER!

One may be a wistful Chinese bride-to-be, or a jolly Irish colleen, or one of our own laughing débutantes, but when the first June morn peeps timidly over the shoulder of May, one's heart begins to flutter. For, if June comes, can the wedding day be far behind?

It's really most gratifying, this business of being a bride, even though one's unruly heart does insist upon missing a beat or two. One can't really help feeling important with caterers being called into conference, and mysterious packages arriving every hour. Everything is so terribly solemn and serious!

During the last week of happy confusion, one seems to glide through a misty, unreal fairyland on billows of bridal satin. Through it one sees one's mother hastily wipe away a tear. And dear old grandmother adds a touch of romance by hurrying in with a bit of lace from her own wedding gown.

One last day of sweet excitement when even "the dearest person in the world" is hurried out of the way when he comes to call—and then, blessed reality at last! One wakens on the wedding morning to find that the world is strangely beautiful and that even the birds seem to sing of love.

Being a very correct young person, our bride insists upon upholding all the time-honoured bridal tra-

ditions, and so we find her on her wedding morning resplendent in

> Something old and something new,
> Something borrowed and something blue.

The "old" is a cherished heirloom of lace from grandmother's wedding long ago. The "borrowed" is usually a sprig of orange blossoms that some other bride has worn; the "blue" is a tiny knot of ribbon on the garter. "New" is the light of love in her eyes, the tremulous smile of her lips, the queer little feeling that tugs at her heart. And "new" of course, the wedding gown of satin or clinging crêpe-de-chine, the veil of tulle or lace, the bouquet of white roses, orange blossoms, or lilies-of-the-valley.

BEING MARRIED AT THE CHURCH

When James Russell Lowell fondly inquired, "What is so rare as a day in June?" he was probably thinking of the smiles and the tears and the tenderness of the wedding day, of the altar banked with lilies and delicate ferns, of church walls from which huge wreaths of white roses and orchids swung in graceful fragrance. There are beauty and poetry in the church wedding scene, and one should not spoil it by having the church over-decorated. If the wedding is to be simple, the decorations should be simple too.

Strangely enough, the groom is the most inconspicuous person at his own wedding. He and his best man are the first to reach the church, and they remain out of sight until the right moment, which is that moment when the bride reaches the altar and the groom steps forward to meet her. It is the bride and her bevy of attendants who are the cynosure of all eyes.

As the first thrilling notes of the march from Lohengrin are heard, the ushers or groomsmen enter and walk slowly down the aisle of the church, two by two. The bridesmaids, gay in light-coloured gowns, follow in the same manner. If they have passed the flapper stage, the bridesmaids will carry small bouquets; otherwise they will insist upon carrying tiny ivory-bound Bibles and looking very serious and sedate. It's such fun pretending—even at one's best friend's wedding.

Sometimes the groomsmen and bridesmaids enter together, in couples. But it is more customary for the groomsmen to enter first, alone.

The bride is always the last to enter. She walks alone or enters on the arm of her father; the maid of honour, unattended, always precedes the bride. Flower girls either precede the bridal procession or walk between the maid of honour and the bride.

As the bridal procession reaches the altar, the ushers and bridesmaids separate, one half going to the right and the other to the left. As the bride and her father approach the altar, the groom steps forward and the bride places her hand in his. Together they walk up to the officiating clergyman—and who can blame the bride-heart for beating so loudly that it drowns out the music!

And so the ceremony proceeds, and with trembling lips the bride promises to "love, honour, and obey." One really cannot understand why dad should smile through his tears at that last word! Soon it is over, and to the triumphant strains of Mendelssohn's march the bride leaves the church on the arm of her husband. This time she leads the procession, with the attendants following in couples. The maid of honour walks directly behind the bride, on the arm of the best man.

THE RECEPTION

Church weddings are usually followed by a reception at the bride's home. All the bridal attendants are present, and those relatives and friends who received invitations.

The bride and groom stand together in the drawing room under a floral bell and accept the congratulations and good wishes of the guests. In the hall may be a refreshment table on which are punch, cakes, and boxes containing favours for the guests.

Elaborate weddings are usually followed by what is known as the wedding breakfast. It has all the dignity and formality of a dinner party. The bride and groom enter the dining room first. They are followed by the bride's mother with the groom's father, and the groom's mother with the bride's father. The bridesmaids and ushers follow immediately after the parents, and the precedence of the other guests is arranged by the mother of the bride.

The menu at a fashionable wedding breakfast ordinarily consists of consommé or bouillon, salads, birds, ices, jellies, and bonbons, coffee and wedding cake. Just as the pie with its four-and-twenty blackbirds was set before the king, so is the wedding cake set before the bride—and lucky the maiden who receives the first slice.

The bride is not expected to give more than two hours to her guests at the reception. After being with them about that length of time, she goes to her room with her maid of honour, and when she appears again she is in travelling costume. The groom, who has changed also, meets her at the foot of the stairs—and after the last whispered good-byes and hasty kisses, they are off!

THE HOME WEDDING

Church weddings are usually such solemn affairs, with tear-sopped handkerchiefs and tiny wet puffs dabbed hastily over shiny noses. The very solemnity of the church setting seems to suggest that tears are after all only proper and correct. But home weddings are so delightfully simple and informal, with everyone congratulating everyone else, and the bride as blushing and beaming as she should be.

Only near relatives and intimate friends should be invited to the home wedding. And, because they are near relatives and intimate friends, they will want to see the gifts. If the bride is modest, she may have them hidden away; but if she is tolerant of her guests' curiosity, she will have them "on display" in a spare room. This custom of displaying wedding gifts is no longer as popular as it used to be, and brides prefer to hold a Trousseau Tea a week or so before the wedding, at which their friends may see the gifts. It is a very much wiser plan, and is certainly better taste than to have the gifts displayed when the guests assemble at the house for the marriage ceremony.

The house is, of course, decorated for the great occasion. But not over-decorated. The drawing room may be made beautiful with flowers and palms, and it is nice to have a huge bell of flowers suspended from the ceiling in the centre of the room.

The bridal procession at a home wedding is not nearly so elaborate as that at church. The most fashionable home weddings boast but two bridesmaids and the maid of honour, and many have no bridesmaids at all. The ceremony, of course, proceeds in the same manner, and the bride experiences the same pit-a-pat

of her heart, the same exalted thrill when she whispers, "I do!"

Immediately upon the conclusion of the ceremony, the reception or wedding breakfast takes place. Everyone present is a guest, and everyone attends. And of course, everyone throws a handful of rice after the departing couple.

And so, the bride's day of days has come—and gone—but the tender and sacred beauty of it will linger on in her memory for ever.[1]

MORE ABOUT CHURCH WEDDINGS

Although the number of bridesmaids is entirely a matter of choice, it is the fashion at an elaborate church wedding to have not less than five or more than ten. The bevy of bridesmaids consists of the bride's dearest friends; it is traditional for one of the bride's sisters and one of the bridegroom's sisters to be included. For maid of honour, the bride selects an older sister or an intimate friend.

It is necessary that the bride-to-be call personally and request her friends to be her bridesmaids. If this is not possible, friendly notes of request should be written. If the wedding is to be an elaborate one, the bride may suggest to the young ladies the kind of gowns she would like them to wear. They may be trusted to comply with her wishes, for no one would willingly mar a friend's wedding by appearing in a gown or hat that does not harmonize with the general plan. The gowns need not be identical, but the colours must harmonize and the styles should be somewhat alike. The bridesmaids should be invited many weeks before the wedding so that they will have ample time for preparation.

[1] Reprinted by special permission from the author's article in *Fashionable Dress—The Magazine for Milady.*

Elaborate weddings should always be rehearsed at least once. In arranging a rehearsal, the bride should have in mind the convenience of her attendants and, by consulting them, settle upon a time that will be agreeable for all. The request for one's presence at a rehearsal may be made orally or by note. Refreshments are usually served afterward at the home of the bride, or the groom gives a little party for the attendants at a hotel. At the rehearsal, the details of the procession and ceremony should be practised until the whole thing can be accomplished with ease and grace. One or two thorough rehearsals will obviate the possibility of a stilted, wooden effect on the actual day of the wedding.

At the rehearsal the ushers should receive careful instructions (usually from the clergyman) as a large part of the smoothness and charm of the wedding ceremony depends upon their knowledge of the right thing to do at the right time. On the day of the wedding, they must be at the church at least an hour before the scheduled time. It is part of their duty to welcome guests and direct them to their places.

Front seats should be reserved for relatives and intimate friends of both families. At fashionable weddings, the names of the people to receive these front seats are tabulated on cards and given to the ushers. A custom that is entirely permissible and that adds to the decorative effect is to mark off a number of seats in front that are to be reserved with white ribbon, terminating at the end seats with pretty bows or festoons.

ON THE WEDDING DAY

A wedding may take place at almost any hour of the day. Morning weddings are usually very simple. Fashionable weddings are generally held at high noon

or early evening; while the wedding that is neither very simple nor very elaborate (and this means most weddings) takes place in the afternoon. Frequently the hour of the wedding is determined by the time the train or ship leaves on which the bride and groom are to travel.

The wedding party arrives promptly at the church a few minutes before the time scheduled for the ceremony. Few moments are more tensely anxious than those in which a belated member of the wedding party is awaited by the others. For this reason, it is always better to assemble in the home of the bride rather than in the vestibule of the church or elsewhere.

The bride's mother, the maid of honour, and the guests leave the home of the bride first. They are followed by the bridesmaids. The last to leave the house are the bride and her father.

At the church, the chief usher takes the bride's mother and family to their places in the front pew at the left. The groom's parents occupy places in the front pew at the right. As soon as the bridal party arrives, the bridegroom is notified, and the entire cortège assembles. The organist receives his cue, strikes a chord, and while the mellow notes of the organ fill the church, the doors at the foot of the aisle slowly swing open. The wedding procession begins.

THE CEREMONY

A marriage ceremony is performed in accordance with the religious beliefs of those most intimately concerned. The clergyman is the person to consult about any difficult situations or circumstances.

Before entering the church, the bride removes the glove from her left hand and she may give it with her bouquet to the maid of honour to hold during the

ceremony. The practice of ripping one finger of the glove so as to leave it bare for the ring is frowned upon in fashionable circles.

The best man looks after the groom. He takes charge of the ring, giving it to the groom at the proper moment. He also fees the clergyman, giving him $10, $25, or $50 according to circumstances. Any tips incidental to the going away are attended to by the best man, who is, of course, reimbursed by the groom at a convenient time. Sometimes the best man helps make arrangements for the wedding journey, getting the tickets and sending off the trunks. But ordinarily the bride and groom like to attend to such exciting details themselves.

The actual ceremony does not take more than fifteen or twenty minutes. The bride's father remains directly behind her until the clergyman asks, "Who giveth this woman to this man?" At this point he steps forward, takes his daughter's hand and places it in that of the groom, saying "I do." Then he turns and takes his place in the pew beside his wife, or remains standing behind the bride and groom until the ceremony has been completed and the final blessing uttered.

The double-ring ceremony is European in origin and is almost entirely a European custom. Whether the man wears a wedding ring or not is entirely a matter of taste, dictated by personal preference rather than etiquette. If this double-ring ceremony is preferred, however, the clergyman should be consulted. He will explain all necessary details and tell how the exchange of rings should be managed.

SOME POPULAR WEDDING TRADITIONS

The custom of throwing the bridal bouquet to the bridesmaids originated with the old custom of scram-

bling for the bride's garter. In the early 14th Century in France it was regarded a lucky omen to win the bride's garter, and everyone rushed for it at the conclusion of the ceremony. Brides left one garter dangling where it could easily be reached, but nevertheless they were often hurt in the scuffle.

The garter gave way to the stocking, and in the 15th Century we find "stocking-throwing" a favourite bridal custom. But stockings aren't the easiest and most convenient things in the world to remove and cast to one's friends for luck, so some wise bride conceived the notion of throwing the bridal bouquet. The custom won instant approval, and it has survived.

And so, the modern bride links her heart to the chain of golden bride hearts that reach back across the centuries, and after the ceremony she turns and throws her bouquet to the bridesmaids. And lucky is she who catches it, for tradition says she will be the next to marry!

A wealth of lore and tradition surrounds the wedding ring. Dean Comber and Wheatley, authorities, sum it up in a paragraph:

> "The matter of which this ring is made is gold, signifying how noble and durable our affection is. The form is round, to imply that our respect (or regards) shall never have an end. The place of it is on the fourth finger of the left hand, where the ancients thought there was a vein that came directly from the heart, and where it may be always in view; and being a finger least used, where it may be least subject to be worn out. But the main end is to be the visible and lasting token of the covenant which must never be forgotten."

Usually the groomsmen wear at the marriage a bit of jewellery presented by the bridegroom. This is a curious survival of primitive marriage customs. The savage groom was obliged to capture the bride with the help of his friends. Because she was fleet-footed (or perhaps because he was lazy) we can imagine him bribing his friends, or possibly her own kinsmen, to lure her to the place where he was waiting.

The practice of throwing rice after a departing bride and groom originated in primitive times. Among early peoples, rice and grain were emblems of productiveness and were used in early marriage ceremonies to symbolize future fruitfulness for the union. We who cast rice after a bride and groom to-day are clearly wishing them fruitfulness. The old slipper is thrown for good luck, though originally the casting of the shoe by the father indicated an exchange of property—the giving of the daughter by the father to the groom. An old tradition is that if the shoe alights on the car in which the bride and groom are departing they will know no unhappiness in their life together.

It is entirely permissible to carry out such old and cherished traditions as casting old shoes and rice after the bride, but only ill-bred people become riotous and uncouth. After a dignified, well-ordered wedding ceremony, it is inconsiderate and unkind to spoil everything by boisterously overdoing an old tradition. Well-bred people are well-bred always; they do not have lapses of vulgarity.

WHEN DEATH INTERVENES

Sometimes a death in the family occurs when preparations are under way for a wedding. If the death is that of a parent or a very dear relative, the wedding should be postponed as a mark of respect for the

deceased. If circumstances make it necessary that the wedding take place as scheduled, or even if it takes place two or three months after the death, good taste and delicacy demand that it shall be simple and informal, with only a few near relatives and intimate friends present.

If the ceremony is performed at church there should be no garlands of gay flowers to strike a festive note. Nor should there be an elaborate bridal procession. The ceremony is dispatched quickly and simply, but without evidence of haste.

To pay fitting reverence to the dead, weddings and receptions of all kinds should be postponed. But if circumstances decree that they shall take place, then the occasion may be marked by so quiet and unpretentious a ceremony that the respect due the deceased is in no way violated.

MARRIAGE OF A WIDOW OR DIVORCÉE

The woman who marries for the second time should avoid elaborate ceremonial, for it is in poor taste. She does not wear pure white, for white is for girl brides only; nor does she wear a veil or carry orange blossoms. The simpler this second marriage ceremony is, the better taste it displays. The sensible woman marries inconspicuously at home or church, with only intimate friends present to witness the tying of the new knot.

At a church wedding, the bride's father gives her away, precisely as he did at the first marriage. The bride's family assumes all responsibility, unless she prefers to meet the expense herself. The reception is held at the home of the bride's parents or at a hotel.

It is customary for a widow to remove the engagement ring and wedding ring of her first husband before the day of her second marriage. It is also customary

for her to invite her first husband's family, and if they accept the invitation they must be shown special courtesy and honour.

Whether one is marrying for the first time or the second time, it is always a good idea to consult the clergyman who is to officiate and get from him whatever advice and suggestion one needs. The clergyman is especially qualified to give advice, for he witnesses many ceremonies and he is able to warn against the blunders that others have made.

WEDDING ANNIVERSARIES

The observance of a wedding anniversary is a matter of family feeling rather than etiquette. Most people like to remember their anniversaries and celebrate them in some way. These are the anniversaries that are popular milestones on the marriage path:

First Year	Paper Wedding
Fifth Year	Wooden Wedding
Tenth Year	Tin Wedding
Twelfth Year	Leather Wedding
Fifteenth Year	Crystal Wedding
Twentieth Year	China Wedding
Twenty-Fifth Year	Silver Wedding
Thirtieth Year	Ivory Wedding
Fortieth Year	Woolen Wedding
Forty-Fifth Year	Silk Wedding
Fiftieth Year	Golden Wedding
Seventy-Fifth Year	Diamond Wedding

Although many families celebrate all of these anniversaries, it is more generally the fashion to disregard all that come before the quarter-century mark. Silver and golden weddings are in the nature of a dinner

or reception attended by relatives and intimate friends, and by as many of the original bridal party as possible. The "bride" wears something from her wedding day and carries a great bouquet of white flowers. At the dinner a huge wedding cake is placed before her, suitably iced with the sentiments of the occasion. The dinner is garnished and served with a regard for decorative effect, a silver-and-white or gold-and-white colour scheme being observed throughout.

CHAPTER V

THE BRIDE AND HER TROUSSEAU

ORIGIN OF THE TROUSSEAU

The word "trousseau" is from *trusse* which means a little bundle. In earliest times, the trousseau—the little bundle of household things—was in the nature of a dowry and was an indirect way of compensating the bridegroom for the money or goods which he paid to her father. During the later stages of marriage by purchase, these goods were handed over to the daughter as her marriage portion. Upon the decay of marriage by purchase, the bridegroom did not give money or goods to the father, but the latter nevertheless continued to supply the daughter with her dowry.

It is not difficult to imagine how the hope chest idea grew out of the custom of the dowry. Young girls realized the part money and possessions played in winning a husband. Thus in Rumania, for instance, girls begin at a very young age to make their bridal finery and the linens they will require for their homes. It was even customary, at one time, for the bridegroom to examine these trousseaux and determine whether or not they were complete. The choice of a bride depended in many cases upon the value of her outfit.

In Greece, young men do not as a rule marry until all the daughters in the family have been married or promised in marriage. Here we find sons helping pro-

vide the trousseaux, speeding the marriage of their sisters so that they themselves may seek a bride.

The mediæval trousseaux were rich and elaborate. The royal trousseau of Isabella of France, who was married in 1308 to Edward II, suggests the general trend of that time. An eyewitness records Isabella's trousseau and reports that the trousseaux of the lesser brides were only less elaborate.

> "She [Isabella] brought two gold crowns ornamented with gems, gold and silver drinking vessels, golden spoons and fifty silver plates. Her dresses were made of gold and silver stuff, velvet and taffetas. She had six dresses of green cloth, six of rose scarlet and many costly furs. For linen she had 419 yards, and the tapestries for her chamber were elaborate with the arms of England and France woven in gold."

There are many interesting and curious superstitions concerning the trousseau, their origins lost in the dim past. Somehow they cling to our traditions, and more than one bride fervently believes in them. One superstition is that if a bit of hand work—even one little stitch—is placed by the bride-to-be on every piece that goes into the hope chest, happiness and good fortune will follow her throughout life. Because of this superstition, many brides prefer to initial their linens themselves, which one might remember in making gifts.

THE MODERN TROUSSEAU

It is not possible to standardize the trousseau, because individual circumstances have everything to do with it. "The point of any trousseau" wisely concludes *Vogue* in an article on this subject, "is that a

girl shall start off in her married life supplied as well as possible for the adequate living of it, so it follows that the kind of life she is going to lead must have a great deal of influence upon her bridal outfit."

The modern girl does not have a hope chest in the original sense of the word. She does not as a general thing begin to lay by fine linens and laces before she is engaged, but waits at least until the wedding date has been set before she begins to collect what she will need.

The old-fashioned trousseau was planned by indulgent fathers and zealous mothers to last a lifetime. It included stout linens and embroideries that would give a generation of service without showing signs of wear, laces and brocades intended for household possessions to be handed down from mother to daughter, velvets for winter draperies and sheer fabrics for summer curtains. Even people in modest circumstances felt it their duty to outfit their daughters for marriage so that they would not find it necessary to purchase a napkin or towel for years.

Such trousseaux belong to the past. The sensible young woman of to-day does not collect a lot of fine linen for which she may not have use; nor does she crowd a hope chest with velvets, satins, laces, and brocades she may never need. When she is engaged to be married she begins to get together a little of everything she will need to begin housekeeping in a way compatible with her husband's circumstances and her own tastes. She does not plan a lavish trousseau if they are to live modestly; nor is her personal trousseau rich in gowns and hats if their honeymoon is to be a brief one and she will have plenty of time to replenish her wardrobe later on.

It is by far the more sensible plan to buy too little

than too much, particularly for one's personal trousseau. Every bride loves dainty, lovely underthings, exquisite tea gowns and breakfast coats, and she should, of course, have as many of them as her heart desires and her purse allows. But it is foolish to include more frocks, coats, and sport things than one really needs, for fashions are constantly changing and all too soon the frocks selected with such loving thought for one's trousseau are out of date.

REGARDING THE LINENS

In selecting her linens the bride should give particular thought to quality. The quantity she buys depends upon the size of the new home and the money at her command.

A moderate trousseau contains:

Six pairs of linen sheets, hemstitched and monogrammed
Six pairs of linen pillow cases to match the sheets
One quilt and one blanket for each bed; a pair of extra blankets to keep in reserve
Six blanket covers of washable silk
One dozen large bath towels
One dozen guest towels
One to two dozen hand towels
One to two dozen dish towels
One dozen glass towels
One dozen wash cloths
One dozen dish cloths
One dozen dust cloths
One large damask tablecloth with one to two dozen matching napkins
Two or three medium tablecloths with napkins to match
One breakfast cloth with six napkins to match
Two cotton tablecloths with napkins, for everyday use
Two luncheon cloths with napkins to match

Two to four centrepieces for the table with small doilies and lunch napkins to match
Tray covers and tea-wagon doilies

Whatever is omitted from this trousseau or added to it depends entirely upon the individual. Some brides have very much more elaborate and extravagant trousseaux, with mosaic or Italian lace-work tablecloths, Venetian embroidered towels, eiderdown comforters, and rich, down-filled quilts. Other brides begin housekeeping with very much less than we have outlined here. The size of the trousseau depends entirely upon what the bride is accustomed to in her own home and the amount of money she is able to spend in preparing for the new home.

THE PERSONAL TROUSSEAU

A sensible trousseau for the bride who expects to travel a little before settling into the routine of housekeeping, who expects to visit interesting places where good clothes are essential for peace of mind and pride of appearance, includes such items as we list here:

At least one custom-tailored or tailor-made suit with an appropriate hat
Several pretty blouses suitable to be worn with this suit
A top-coat or wrap
An evening wrap
Two or three afternoon dresses
Three dinner dresses suitable also for semi-formal evening occasions
At least two evening dresses
One or two pretty tea gowns
Hats appropriate for these clothes
Shoes suitable for walking, for evening wear, and for use with afternoon and dinner dresses

Six pairs of short gloves and three to six pairs of long gloves
One to two dozen pairs of stockings, including those for evening use and for sport use
Sweater and skirt outfits for use in the country
Handkerchiefs and other accessories.

To this one adds an appropriate costume for golf if one is to play golf, a tennis dress if one is to play tennis, a swimming suit if one is to swim. The personal trousseau depends entirely, of course, upon whether one is going to Palm Beach by steamer or to Alaska by airplane, whether one is going to be in Bermuda for just a week or in Europe for several months. A safe rule is to buy only what you know you will need; anything else can be purchased later as needed.

Underclothes are no longer selected for durability but for beauty. The bride wants the frilliest, daintiest chemises and negligees she can find. The average trousseau includes at least one bathrobe, two negligees, six to twelve chemises, six to twelve under sets, six to twelve nightgowns, three breakfast coats, and one or two boudoir jackets. A pair of mules and a pair of bedroom slippers are generally included.

THE BRIDAL GOWN

The keynote of the modern bridal gown is simplicity. The sensible girl selects a gown that can be converted into a dinner or evening dress later, though there are some sensible girls who are sentimental, too, and who insist upon a gown that is to be worn but once—on the wedding day—and then fondly packed away with other memories in a fine cedar chest.

With fashions changing as constantly as they do, it

would be of no value to offer suggestions here. It is always nice, of course, to have on one's gown a little old English point lace that is a family heirloom, but not every family can boast heirlooms of lace as a household possession. It is nice also to have a wedding gown of chiffon-clouded silk and spider-web lace, but not every bride is eighteen and therefore not every bride can wear these delicate, gossamer fabrics.

The bridal gown must be suitable to age, type, figure, taste, surroundings, and degree of formality attending the wedding ceremony. One does not wear a gown of real rose point to a simple little country wedding, nor a gown of hemstitched French lawn to an elaborate church ceremony. Good sense is as essential as good taste in making the bridal gown selection.

It is traditional that a young bride marry in white—an eloquent symbol of purity, but it is not necessary that one keep oneself relentlessly faithful to tradition. There is no reason why one may not wear a tea-gown or afternoon frock in colour if one's marriage is at home and is entirely informal in character. But for the marriage pageant at church, with ushers, bridesmaids, and flower girls leading the procession, nothing seems to fit so well into the picture as the traditional white gown and veil. Thus, if one wishes to be married in ordinary dress, the pleasure of the pageant must be relinquished and the wedding must be quite simple and unceremonious. Custom has made it so.

THE BRIDAL VEIL

The tale of the bridal veil stretches back across the centuries and is lost in the dim pages of antiquity. It carries us into many lands and among many peoples, and as we follow the thread through the mazes of early

life we see how closely the bride hearts of all ages are linked together.

We cannot be definite concerning the origin of the bridal veil, for there are too many contradictory stories concerning it. But we know that no matter what its original significance may have been, it is to-day one of the old and cherished traditions that make marriage more romantic and the marriage procession more picturesque. It has no modern significance; it serves simply to make the bride more lovely and to "veil her modesty from the world."

Not so very long ago, bridal veils were of tulle or net, falling from the top of the bride's head to the tip of her toes and covering her entirely. This all-enveloping veil has vanished and has been replaced by a charming veil that is gathered into a crown at the back of the head and falls in a graceful sweep to the train of the dress, leaving the face uncovered and enhancing rather than concealing the loveliness of the bride.

The bridal veil is always of a fine, filmy material. Sometimes it is a combination of lace and tulle; sometimes a combination of tulle and orange blossoms; sometimes it is of lace entirely. Simple tulle is always preferable to imitation lace.

A fashionable florist is able to make suitable suggestions for the bridal bouquet. It may be of orange blossoms, orchids, or lilies-of-the-valley, or it may be a combination of all three. Only white orchids may be used in bridal bouquets, and as these are rare, it is more customary to use white roses.

MARRYING IN TRAVELLING DRESS

If the bride is no longer young, an afternoon frock or travelling suit is more in keeping. The young bride

who is married by a Justice of the Peace or whose wedding is very simple indeed prefers to be married in ordinary dress, too.

When the bride is in afternoon dress or travelling suit, the wedding is frankly informal. There is no bridal procession and no elaborate ceremonial. Only very intimate friends and relatives are present. The bride does not carry a bouquet, but she may wear a corsage.

DRESS OF THE BRIDAL PARTY

The maid of honour in an elaborate bridal procession wears a sleeveless or short-sleeved gown of some light shade. It may not be pure white. Like the bride, she wears white gloves and carries flowers. If the wedding is informal, the maid of honour wears a simple afternoon frock; and if the bride is married in travelling attire, the maid of honour wears a suit or tailored dress. Ordinarily, however, there are no bridal attendants whatever when the marriage ceremony is performed by a Justice of the Peace.

The bridesmaids wear dresses that are similar as to style and fabric, but varying in colour. At most fashionable weddings, the bridesmaids wear dainty afternoon frocks or evening frocks in pastel shades with hats to match or harmonize. White gloves are generally worn, but if the dresses look better without them they may be omitted.

Sometimes the bridesmaids carry parasols or ivory-bound Bibles, but ordinarily they carry bouquets. Bibles and bouquets are invariably gifts of the bride to her bridesmaids. Sometimes the bride presents her attendants with a bit of jewellery as a remembrance of the occasion, and the groom presents his best man and the ushers with tokens of appreciation. The groom

usually gives the ushers their ties, gloves, and boutonnières.

In dressing children for flower girls or pages, the whole wedding procession should be taken into consideration. The children should not wear something that will be out of harmony with the rest of the picture. Simple little frocks are best for the tiny flower girls, for anything elaborate and unusual would spoil the effect. Pages generally wear frilled shirts with satin or velveteen trousers.

WHAT THE GROOM AND HIS ATTENDANTS WEAR

If the wedding is in the morning, the groom wears the conventional morning costume of cutaway coat, black waistcoat, dark gray-striped trousers, white linen shirt, gray cravat or ascot, black patent leather shoes with or without spats, black silk socks and gray silk gloves. He wears a top-hat and a boutonnière. Instead of the gray cravat he may wear a black-and-white bow tie.

The best man dresses precisely as the groom does, and the ushers also, except that they may vary the colour of the cravat and gloves. White flowers only may be used for the boutonnières of the groom and his best man.

For an outdoor wedding in summer, flannels are appropriate for the men in the bridal party. In this case, the bride appears appropriately dressed in summer things rather than the conventional gown and veil. Of course, it is understood that whatever fashion of dress the bride adopts is followed by her maid of honour and bridesmaids.

A wedding that takes place at six o'clock or later is strictly formal, and dinner jackets are not permissible. Conventional evening attire must be worn by men and

women alike. That is, of course, if the wedding is an elaborate one. For simple weddings, simpler dress is permissible.

When the bride marries in travelling dress, the groom wears an ordinary business suit or a suit that is appropriate for travelling. He does not have a boutonnière with a suit of this type, but there may be a single white flower from the bride's corsage in his buttonhole.

CHAPTER VI

CORRECT GIFTS FOR EVERY OCCASION

THE GIFT OF KNOWING WHAT AND HOW TO GIVE[1]

Very few of us have the gift of knowing what to give. Yes, it *is* a gift to know that Dad is longing for a pipe with a long amber stem, that the little bride wants pictures for the bare spaces on her walls, that one's débutante friend just can't be happy without an ostrich-feather fan. It is more than a gift—it is an art!

But Madame Grundy has ever conveniently prepared a set of rules which we can follow. If you take a little of Madame's wisdom and mix it well with common sense and a sincere desire to please, you will have a gift that is bound to bring "exactly what I wanted, my dear!" results. There is good form in gifting just as there is good form in dinner-giving.

Instantly a number of questions rush to your mind, as they naturally would with a birthday just a few spaces ahead on the calendar, and someone's wedding invitation conspicuously neglected in one's top drawer. What is the correct gift for a wedding, for Christmas, for a birthday? When shall the gift be sent—and how—and where?

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[1]Reprinted by special permission from the author's article in *Fashionable Dress—The Magazine for Milady.*

WEDDING AND ANNIVERSARY GIFTS

Of course, there is no gift like the wedding gift. One can send one's fancy soaring to the seven corners of the universe and return laden with—an odd vase from old Vienna, a carving set "made in Germany," an unusual bit of pottery from Paris. The thrilling thing about it is that all three may be purchased at the corner gift shop!

Any one who receives an invitation may send the bride a gift, but when an announcement alone is received, no gift is necessary. Good form demands that the gift be sent about two weeks before the day set for the wedding. As to the inevitable question, "What shall the gift be?" the only sensible answer is: "Choose the prettiest and most useful article within your means."

China always makes an appropriate wedding gift. There are the delightful little tea sets that the new hostess will find so useful. There are the china ornaments that are always acceptable—vases and dainty bits of Copenhagen chinaware. There are the odd bits of china for the table—cake plates, flower bowls, bonbon dishes.

To-day a gift is not a gift unless it is in good taste. The modern bride will not mar the perfect harmony of her home by displaying conspicuously a gift that is out of place—not even for sentiment! If you don't want your gift to blush unseen on the shelf in the attic, or at the bottom of the trunk, be very careful to exercise great taste and discrimination in your selection.

Wise friends to-day consult one another before purchasing gifts. If silverware is to be presented, each piece is purchased from the same jeweller and with a

close regard for harmony in design and quality. If the gifts are to be marked, the initials of the maiden name are used and the engraving is the same on all.

The self-gift method is finding favour in good society. One presents the bride with a credit slip for $10, $20, or $50, as the case may be, and the bride may go to the shop and select whatever she likes. A wise plan. It does away with a lot of the useless gifts that gather dust on forgotten shelves.

We may not give wearing apparel to the bride unless she is an intimate friend. But we may give linens for the home, and such odd pieces of furniture as a smoking table, a reading lamp, a writing desk. Books are always acceptable.

Friends like to remember wedding anniversaries. The first year is the paper wedding and gifts of paper should be given. Hand-painted lamp shades, pictures, books, etc., are appropriate. The wooden wedding requires wooden gifts, and kitchen utensils are acceptable. The tin, leather, and crystal weddings are remembered with gifts that are respectively appropriate.

At the twenty-fifth anniversary, the "bride" and "groom" receive silver gifts from their family and friends. Jewellery is excellent. The golden wedding at the fiftieth anniversary and the diamond wedding at the seventy-fifth anniversary are splendid achievements and deserving of the rich and elaborate gifts they occasion. Etiquette makes no suggestions—the heart will know best what to give.

WEDDING-GIFT ETIQUETTE

Wedding gifts should always be sent early, as soon after receipt of the invitation as possible. Only the card of the donor should accompany the gift. Personal letters and long elaborate sentiments are unneces-

sary and in poor taste. When placed on display, the cards attached to wedding gifts should be removed.

A bride-to-be should try to acknowledge all gifts immediately. This is not always possible, however, and where acknowledgments cannot be made at once a list should be kept and personal notes of thanks sent to all donors of gifts as soon as possible after the return from the wedding trip. Engraved cards of thanks are rude; nothing but a personal note on personal stationery will do.

Wedding gifts may be exchanged if there is no particular feeling or sentiment attached. There is no reason why the bride should not exchange that for which she has no possible use and get for it something that she really needs. But if the gift carries with it a definite significance, or if it is marked with the bride's initials, it cannot be exchanged.

GIFTS AT CHRISTMAS-TIME

There are two distinct kinds of gifts—duty gifts and pleasure gifts. When a distant relative sends an invitation to his or her wedding, we send a gift because we feel that we are expected to do so. That is a duty gift. But when Christmas time draws near and there's a hint of fir trees in the air, we think of a wonderful friend far away we'd like to see, or a jolly neighbour around the corner, or a business acquaintance who has been kind. And the gifts we pack tenderly with our own hands are—pleasure gifts.

For the woman who likes pretty things for her room, we suggest a handsome perfume bottle, a handkerchief box, a painted glass powder jar. Books for the book-lover, lamps for the home-lover, flowers and garden tools for the nature-lover! Make your gift suit the person for whom it is intended, add a bit of holly to

carry the breath of the Christmas spirit, and send it so that it arrives on Christmas morning.

One writer on Christmas and Christmas gifts says:

> "The spirit of Christmas is better expressed by fifty inexpensive gifts that include people who might be forgotten than by doing one's Christmas duty by means of a diamond bracelet and a set of expensive studs to a few people who could just as well afford to do without them. Besides this, the chief object of Christmas presents is to express the spirit of good will and hospitality which goes with the season, and there is more fun in the distribution of a greater number of little gifts than in the solemn presentation of two or three."

Little travelling clocks, bridge sets, tennis rackets, gloves, fitted bags, books, collar boxes, work baskets, powder jars, boudoir dolls, writing sets—all these make ideal Christmas gifts. Make the gift suit the person for whom it is intended. A Mah Jongg set will not excite the little cousin who goes to business and has no time to learn the game; nor will a book of poetry please the flippant young débutante as much as a rather daring "best seller" will.

> "For the children," says Eleanor O'Malley, "there is no substitute for Christmas toys, and little Willie will grow up with a hard corner in his heart for the person who greets him on Christmas morning with a smart new sailor suit or a strong pair of shoes. Though we may hazard a wild guess at the preferences of adults, we cannot possibly act on less than exact knowledge of the wishes of little ones. Even an expensive tri-

cycle may prove a barren gift for a little fellow who was hoping against hope for a fifty-cent boat to sail on the lake, and the person who has not ingenuity enough to discover by means of letters to Santa Claus what is wanted in the nursery would better give up hope of trying to make a pleasant gift to the children."

BIRTHDAY GIFTS—AND OTHERS

Whether one's friend is sixteen, or twenty-five, or sixty, the birthday gift should be something that will give pleasure—something that will carry the suggestion of a warm handclasp, a tender kiss. Mother will appreciate a nice new tablecloth on her birthday, but it will not bring tears of happiness to her eyes. No matter how inexpensive a gift may be, if it is really thoughtful and appropriate it will be appreciated. The charm of a gift lies not so much in its value but in the spirit that hides behind it.

For the young girl, books and flowers and candy are appropriate. Dainty underclothes may be birthday gifts from her sisters or very dear friends. Jewellery is not appropriate unless it is from a close relative.

Young women usually like to be remembered on their birthdays with frivolous things. Rather a silk petticoat than something new for the house. Rather some delicate ferns or an utterly ridiculous fluff of a kitten than a terribly useful gift that carries with it not the slightest breath of sentiment.

Older women prefer something of more enduring quality for the birthday remembrance: A fine cameo, an exquisite comb, a tapestry footstool for some favourite corner, perhaps a leather-bound edition of some cherished volume. Let your gift to youth or age show

that you have thought of the person for whom it was intended, and that you have given it as a pleasure, not as a duty.

Everyone knows that the teacup is "quite the thing" to give to an engaged girl. But why? Tradition tells us that a lover who was on one occasion obliged to go away on an extended sea journey gave to his betrothed a delicate china cup, asking her to drink tea from it every afternoon at a certain hour. He said, "If I am unfaithful, the cup will fill to overbrimming and the tea pouring over the sides will crack the thin china. Then you will know I have broken faith." The tradition has survived, and it is still customary to present the engaged girl with teacups, either singly or in sets.

Men are fussy about gifts, as about almost everything else! They like to choose their own ties and gloves. But they appreciate, at Christmas time or birthday time, a handy cigar-lighter, a good book, a pair of cuff links, sensible bedroom slippers. Women's gifts to men should be *men's gifts*, and not the things that women would like the men to have.

We cannot leave this subject of gifts without mentioning the gifts young girls receive from men. No well-bred girl will accept valuable gifts of jewellery from men acquaintances. The acceptable gifts are flowers and candy, books, odd writing pads and pencils, even such things as tennis rackets and ice skates, but nothing that is elaborate or that costs a great deal of money.

"It is the giver that makes the gift precious," say the Latin maxim-makers. And the German proverbs tell us that "Little gifts make big friendships." Let us remember always that it is not the value of the gift that is important, but the thought given to its selection, and the kindly sentiment that lurks behind it.

CHAPTER VII

SHOWERS

ORIGIN OF THE BRIDAL SHOWER

There are many kinds of showers, but most popular of all is that given to the engaged girl. Friends are never so good-naturedly generous as when a young woman confides that she has given her heart in love.

The bridal shower is one of our most charming before-the-wedding customs. It is a pleasant and sensible way for friends and acquaintances to present gifts that would seem too trifling if they were presented singly. The custom has an interesting background, and its origin takes us across the sea to Holland.

Many, many years ago—so the tradition runs—a beautiful young Dutch maiden gave her heart to the village miller who was so good to the poor and the needy that he himself had but few worldly goods. He gave his bread and his flour free to those who could not pay, and because of his goodness everyone loved him. Everyone but the girl's father. She must not marry him, he said. She must marry the man he had selected —a fat, horrid, wealthy man with a farm and a hundred pigs!—or she would lose her dowry.

The miller was sad, and the girl wept on his shoulder. The people who had eaten of the good miller's bread were sad, too. Couldn't something be done about it? Couldn't they give the girl a dowry so that she could marry their kind miller and make him happy? They

didn't have much money, it is true, but each one thought of a gift that he or she could contribute.

And they came to the girl in a gay procession: one with an old Dutch vase; one with some fine blue plates for the kitchen shelf; one with strong linens made on the hand looms at home; one with a great shiny pot. They showered her with gifts and gave her a finer dowry than ever her father could! There was a solemn wedding ceremony and a jolly wedding feast, and even the father came at last to wish them happiness.

A good many years later, an Englishwoman heard of a friend who was about to be married and decided that the only gift she could afford was too slight an expression of her good wishes. Remembering the story of the Dutch "shower" and knowing that there were other friends who felt precisely as she did, she called them together and suggested that they present their gifts all at the same time. The "shower" that they gave was so successful that fashionable society adopted the custom, and it has remained ever since.

PLANNING THE BRIDAL SHOWER

All showers are not unwelcome that come in the springtime. So the bride-to-be will tell you whose hope chest is filled to overflowing with showers of gifts from her friends.

April, being the traditional month of showers, is the ideal month in which to shower the June bride. It is not too early to include gifts for the trousseau, nor too late to interfere with the wedding plans. Showers should always be given as soon after the announcement of an engagement as possible, so that guests will have ample time to buy or prepare gifts.

The shower is usually held at the home of a friend of the bride-to-be. Invitations may be by note, telephone,

or they may be given orally. The person for whom the shower is being given should not suspect, as that would spoil the fun. She should be invited simply "to tea" and her invitation should be for an hour later than the time set for the other guests to arrive. No elaborate decoration is necessary, nor is it advisable to plan any sort of entertainment, for the chief entertainment of the afternoon is the opening by the bride-elect of one package after another, disclosing the gifts and thanking the donors.

WHAT SHALL THE SHOWER BE?

At one time the bridal shower meant just one thing —linens for the new home. But this vogue has disappeared, and though linen showers are still popular, there are now as many interesting kinds of showers as there are flowers in the spring. Lucky indeed is the bride whose friends are imaginative and have generous impulses!

The book shower is increasingly popular. Everything is included, from the Bible to the best-seller. And there may even be a cook-book for the new housewife! The hostess of the shower may supply the bookcase, if she likes, or an attractive little book rack. The guests supply the books. It is important to compare notes so that no books are duplicated.

The kitchen shower is always good. Gifts may include chinaware, kitchen tableware, woodenware, kitchen towels, and shelvings. Pots, pans, dishes, and glass are always acceptable.

The aluminum shower, like the kitchen shower, is ideal for the bride who will be her own housekeeper. Shiny aluminum percolators, frying pans, saucepans, and pots will delight the practical heart of any bride-to-be. And who wouldn't just love to have a nest of

aluminum pans for baking, even if one doesn't know just how to bake? Of course, sensible friends will not give an aluminum shower until they are quite certain that the bride wants aluminum in her kitchen.

The young woman who loves pretty things will be happy to have an apron shower. The gifts may include dainty tea aprons, substantial kitchen aprons, roomy sewing aprons, great white cooking aprons, long, rubberized shampoo aprons. And all these aprons can be packed neatly in a crisp new laundry bag for the bride to carry home.

THE MISCELLANEOUS SHOWER

There is nothing better than a miscellaneous shower when one knows just what the bride-elect wants and needs. Gifts are varied; this type of shower may include everything, from a fine bit of lingerie to a reading lamp. Intimate friends may include such lovely wearables as silk hose, lacy camisoles, boudoir slippers, breakfast jackets. The miscellaneous shower should be given only by young women who know the bride well and know the things she would like to have.

The picture shower puts happiness into every room. Just a few friends are invited, and each one brings a framed picture for a room in the new house: one for the dining room, one for the living room, one for the bedroom, one for the hall. The wise hostess will see that notes are exchanged beforehand so that none of the pictures is duplicated and that there is sufficient variety to appeal to the bride. No one should attempt a picture shower who is not familiar with the taste of the person for whom the pictures are intended.

The "radio shower" is the last word in showers, of course. The guests may each bring a part assigned to him or her, or they may pool their money and purchase

the radio set complete, presenting it *en masse*. One does not give this type of shower unless one is quite certain that bride and groom are radio fans.

A SHOWER FOR THE GROOM

Showers for grooms appear to be very popular at this writing, though they are more generally silly and humorous in character than otherwise. Instead of a shower of pleasant gifts, the groom is usually greeted with a none-too-gentle barrage of packages containing such ridiculous gifts as gaudy socks meant for display rather than wear, bow ties eight inches wide, lace-trimmed handkerchiefs, a budget book, an alarm clock, a curling iron. These gifts are usually wrapped in yards and yards of paper that must be patiently unwound by the groom. And tucked in with them are bits of written advice and suggestions that cause as much merriment as the gift themselves.

But there is no reason why a young man's friends may not shower him with gifts if they feel that he would welcome and appreciate such an expression of friendliness from them. Most men would feel sheepish at receiving ties and socks and handkerchiefs in a "bridal shower" from friends, but the same men would appreciate a book shower, for instance, or a shower of smoking necessities.

When a shower is given for a man, the women arrange the tea or luncheon, providing the place and the eatables, and the men supply the gifts. If it is a joint shower for bride and groom—the very newest kind of shower, by the way—both men and women supply gifts.

ON BEING A SHOWER HOSTESS

The shower hostess is she who plans the shower in the first place, sends out the invitations, and then co-

operates with the guests in making the affair a happy, jolly one. She suggests the gifts, but welcomes other suggestions from the guests who will supply the gifts. She provides her home or some convenient place for the shower to be held, and makes all necessary preparations for a luncheon or tea.

If the shower is held in the afternoon, sandwiches, tea, and cake are appropriate. They may be wheeled in on the tea table and served in the living room, or the guests may gather around the dining-room table. It is nice to serve refreshments on the porch or the lawn in the summer.

The shower that is held in the evening is a little more formal in character, and frequently both men and women are invited. A cold supper may be served, consisting of a salad, several kinds of sandwiches, relishes, chocolate or coffee, and cakes.

Sometimes, though rarely, a shower is held in the morning. In this case, it generally concludes with an informal luncheon that is served at about one o'clock.

The bride-to-be who is given a shower thanks orally all those who are present but sends a cordial note of thanks to the hostess. It is expected that sometime within the next two weeks she invite the guests to a luncheon or a tea at her home. If the wedding plans interfere, the "retaliation tea" may be given after the return from the honeymoon.

OTHER KINDS OF SHOWERS

At the golden anniversary, the happy couple are made happier by a shower of golden gifts from their children and grandchildren, from their friends and acquaintances. This shower should be formal and highly ceremonious, with a dinner at a hotel or at the

home of one of the children. Gifts are presented singly, or one great gift is given by everyone.

A baby shower may not be given before the birth of the child. About three or four weeks after the newcomer's arrival is the proper time for a shower of this nature. Only intimate friends of the mother should be invited, and gifts should be in the form of useful, pretty things for the child. If possible, the shower should be so planned that it takes place in the house of the mother whose child is being showered, rather than at a great distance. This can be achieved in any number of clever ways.

For instance, one of the friends can suggest to the mother that the others be invited to tea. If there are no servants, she can volunteer to prepare the tea and attend to the serving.

Or the friends may meet outside and come to the house *en masse* with their gifts carefully concealed until the proper moment.

Or the mother may be called away for an hour or so, on some pretext or other, so that the friends can get into the house and make all necessary arrangements before she returns.

All of these plans are good, and it is much more considerate to arrange the shower in this way than to expect the mother to travel a great distance to the home of a friend. It is by far better not to give a shower at all than to put mother and child to an inconvenience to be present. The gifts with which the infant is showered may include mittens, caps, booties, dresses, petticoats, slips, pillow cases, carriage covers, etc.

The birthday shower is new and popular. Instead of presenting gifts individually, friends get together at a birthday-time and present a collection of lesser

gifts in the form of a shower. This is an interesting and pleasant way to present gifts, for everyone gets together and has a jolly time. The birthday shower is like the miscellaneous bridal shower—it includes everything from a lace handkerchief to a pair of bronze book-ends.

CHAPTER VIII

DIVORCE

A MATTER OF HEARTS—NOT ETIQUETTE

Divorce is as old as marriage. Since the very earliest times, men and women have lived together in the promise of love, have waited vainly for that promise to be fulfilled, and have separated when that promise was forgotten by one or the other—or by both. There are living in America now more than half a million divorced persons, and the number grows.

When a man and a woman find that they cannot live happily together and decide to become divorced, the matter is one that concerns them and their near relatives intimately, but that should concern no one else at all. The new etiquette, which is sensible, does not tread upon the tender, hurting places of the heart nor search out its hidden secrets. What shall be done and what shall not be done are best decided by those who are most intimately concerned.

But divorce is at the best an unpleasant and unhappy affair, and a sane etiquette is like a friendly helping hand across the rough spots. It makes the going easier. The situations that follow a divorce can be particularly disagreeable unless one is guided by the good sense of an established etiquette.

To divorce or not to divorce—*that* is the question. It is infinitely better to separate, of course, if a man and a woman are miserable together—each going his or

her own way and perhaps finding another chance for happiness—than to live on in heartache and pain. But if there are children, their happiness must be considered also. The family unit should not be broken up indiscriminately without a real reason. Unless there is a high moral issue involved, parents are wrong and selfish who separate or divorce, basing their action upon nothing more important than domestic quarrels and personal dislikes.

FIRST PROCEEDINGS

But if divorce is inevitable, it can still be achieved with a semblance of decency and respect. The gentleman will not publicly besmirch his wife's name, nor will he seek publicly to divorce her. Instead, he will permit her quietly to divorce him—not on criminal grounds for that would injure his name and that of the children—but on any other grounds that will bring her freedom. He does not talk about the matter at his club nor discuss it with his friends. No matter how bitter he may be, he remains, first and last, a gentleman and a man of honour.

The woman who wishes to divorce her husband for any reason places the matter in the hands of a capable lawyer who attends to all preliminary proceedings and sets the divorce wheel in action. She will, of course, want to discuss the matter with her parents or her nearest relatives, but if she is a gentlewoman she will avoid publicity and refuse to talk with strangers about her intimate affairs.

Court proceedings in a divorce case are sometimes painful and unpleasant, and the man and the woman who are gently bred will not make them more so by being rude or discourteous to each other. The greatest tact is needed to go through these proceedings calmly,

quietly, with poise and self-possession—never forgetting for a moment that one is a gentleman or a gentlewoman.

THE DIVORCE IS GRANTED

The greatest difficulties in conduct arise after the divorce is granted. How shall the divorced man greet his former wife when he chances to meet her socially? How shall the divorced woman conduct herself when she meets her former husband with one of their children?

In less sensible days than ours, the man and the woman who were divorced avoided each other as though they were the bitterest enemies. A woman who glimpsed her divorced husband in a drawing room hurried away from the reception before she had yet removed her wraps. A man who discovered himself in a box at the theatre next to that occupied by his former wife disappeared before the first intermission. The old-fashioned divorce occasioned great embarrassment and discomfort in social affairs, and the hostess was horrified who discovered that she had inadvertently invited a divorced man and woman to her reception.

To-day, young men and women separate when they discover that they cannot be happy together, either before marriage or very soon after. They do not wait half a lifetime until hearts are crushed, but separate when common sense tells them that they are not suited to each other. And they part friends, wishing each other happiness and greeting each other pleasantly whenever they meet.

Mutual friends will not, if they are considerate, invite a divorced man and woman to their homes at the same time. But if they do, or if the man and the woman chance to meet at some social affair, they will greet each other courteously as they would any friend,

chatting together for a moment if they like, or passing on to greet someone else. Well-bred people certainly do not publicly display dislike or bitterness.

It is far from good taste to invite to one's home two men who have been husbands to the same woman, or two women who have been wives to the same man. No one would willingly bring together divorced people under such difficult circumstances, but if a woman finds herself a guest at the same reception with her former husband and his new wife, there is only one thing to do. She must conduct herself with great poise and dignity, showing neither resentment nor displeasure, extending to them the same fine courtesy that she extends to everyone. By her manner she must rise superior to the situation.

CONCERNING THE NAME

A divorced woman retains the surname of her former husband, prefixing her maiden surname. For instance, if her husband's name is Harrison Smith and her maiden name was Julia Kaye, her name after divorce is Julia Kaye Smith.

This is the most usual procedure, but it is by no means incorrect for the divorced woman to resume her maiden name if she prefers to do so, particularly if she intends to return to the business world that knew her by her maiden name.

There is no reason why a divorced woman may not continue to wear her rings if she wishes to, just as a widow does. This is entirely a matter of personal preference. But if a woman who has been divorced decides to remarry, she removes the first wedding ring and engagement ring from the finger that will bear the rings of the new husband, and either places them aside permanently or wears them on the other hand.

CHAPTER IX

DINNERS

THE SUCCESSFUL HOSTESS

Paulus Æmilius, the great Roman general who conquered Macedon, said that it required quite as much skill and genius to entertain friends as to defeat an army. Interesting, but scarcely true. The hostess who has charm, personality, and wit will find it a simple matter to entertain successfully, employing no greater strategy than that of inviting guests who are pleasant and congenial.

To be a successful hostess does not necessarily mean that one must have a twenty-room house and a staff of servants. Of course, one does not give a highly ceremonious dinner, or a formal, elaborate luncheon, in a house that is not well organized and well appointed, or if one does not have the skill, the service, the furnishings, the tact essential to such functions. Nor does a novice who has had but little experience attempt a formal dinner with all its important details.

But it is possible to be a successful hostess even in the most humble home with the most modest furnishings, for after all, hospitality is of the heart rather than the pocketbook. Graceful and kindly hospitality does not depend upon material things. It is the personality of the hostess, not her linens and silver, that makes her popular and makes people enjoy being invited to her home.

The successful hostess is not she who can display the richest silver, but she who knows how to make her guests feel comfortable and happy. Not she who can serve the most elaborate and unusual courses, but she who can hold the most interesting conversations and draw people into the most pleasant discussions. Not she who is vain of her belongings, conscious of her fine tapestries and faultless service, but she who is cheerful, serene, kindly, thoughtful in little things, calm and poised in important things. She welcomes each guest cordially and with the strictest impartiality. She is generous but not extravagant. She leads the conversation but does not monopolize it.

In its truer sense, hospitality does not attempt to give what it doesn't have—it shares what it has. The world will forgive a lover if he "says it" with roses and orchids when he can afford only daisies from the field; but it will not soon forgive the hostess who boasts gold and silver service when her actual circumstances warrant but the simplest of china and glass.

THE FORMAL DINNER

As has already been indicated, formal dinner-giving has a place only in those homes that are well appointed and perfectly organized, and where the hostess knows the technique of the formal dinner to the last degree. It is folly to attempt a function of this kind unless one is sure of every detail of the preparation and service, for nothing can be more embarrassing to all concerned than a blundering attempt to do what one is not able to do through lack of either equipment of experience.

Dinner-giving to-day, even formal dinner-giving, is very much simpler than it was before the war. The dinner table that groaned under the load of ten or

twelve courses has vanished, and modern menus are not only very much simpler but very much lighter. Indeed, the whole keynote of fashionable dinner-giving to-day is simplicity. Places are no longer marked with gilt-edged cards, nor do guests always march into the dining room in stiff procession. A good many of the old elaborate customs have been dropped.

Invitations for a formal dinner should go forward at least ten days before the date set for the occasion. The hour for a formal dinner is generally from seven to eight, though frequently it begins even later. It is not good taste to invite a man without his wife, nor a woman without her husband. Not even the generous new etiquette permits this discourtesy.

More important than anything else, in planning a dinner party, is the selection of guests. No matter how attractive the table, how interesting the entertainment arranged for the evening, how faultless the menu and the service, if the guests are constrained and uneasy in one another's company, if they have nothing in common and find no interest in one another's conversation, the dinner cannot be entirely successful. It can be impressive, correct, fashionable, unusual even, but not successful; for the guests will be glad when the time comes to leave. And when guests are glad to leave, the entertainment—no matter what it may be—has not been a success.

SETTING A CORRECT TABLE

In the silver, linen, and crystal of the dinner table one reads the story of the hostess's personality. If she has excellent taste, her table tells it. If she knows what is correct and what is incorrect, it is evident to all in the arrangement of her table and the furnishing of her home. If she has a sense of the artistic, she will

express it in novel lighting effects, surprising colour tones, new serving ideas. She will be original without being eccentric.

The well-set table to-day bears the least number of pieces possible. The overburdened table, cluttered with all sorts of appointments, is in poor taste, as is the table made gaudy with unnecessary decorations.

Sometimes, when the dinner is a very large one, two or more tables are set; in which case the caterer who has supplied the tables will probably supply also the extra table service and appointments. But for the most part, one large table is set, and it may be either square or round. This is a matter of taste and personal preference rather than etiquette.

The table must be covered first with a silence cloth, which may be a mat of asbestos or a thickness of canton flannel. Over this comes the snowy linen table cover, falling gracefully over the sides with the four points almost touching the floor. Now the centre ornament is adjusted, and the places set for the guests.

ARRANGING THE CENTRE ORNAMENT

In planning the centrepiece for a dinner table, always remember that the guests will want to see each other across the table, and that tall ornaments which obstruct the view are irritating. Low ornaments like flat bowls of flowers are sensible, and like all sensible things they are in good taste.

There is a wide variety of interesting centrepieces to select from in china, glass, silver. Flower dishes and fern dishes are always good, and there are some new centrepieces of clay composition that are quite interesting. Anything is appropriate that is flat, pretty, and in harmony with the rest of the table.

At the present moment, coloured glass bowls with

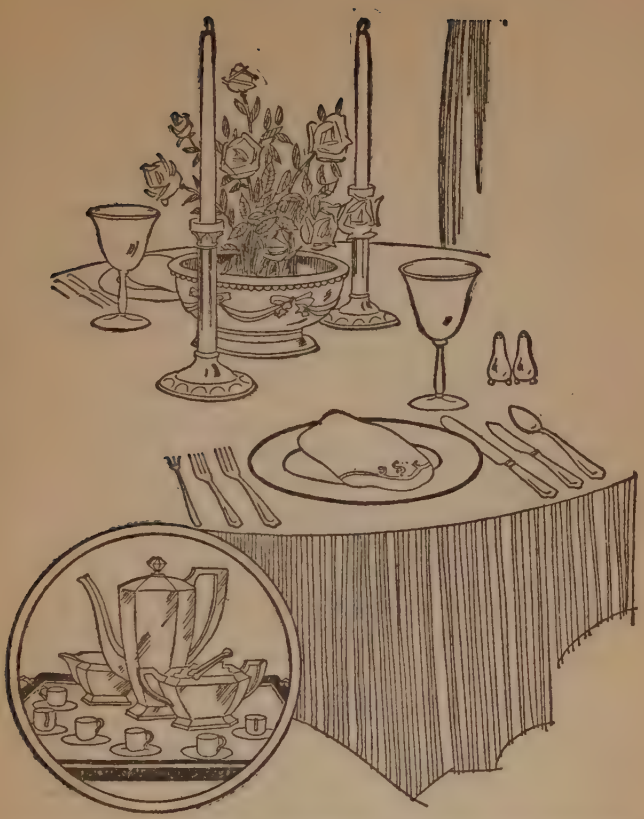
flowers are enjoying unrivalled vogue with smart hostesses. The colour of the glass is selected to harmonize with the flowers used. The ornamental possibilities of coloured glassware and flowers are endless, in autumn particularly, when one can mass together such flowers as the goldenrod and the purple aster. But in using wild flowers, one should remember that they must always be trimmed neatly and grouped symmetrically to avoid a ragged and weedy appearance.

To achieve decoration with simplicity, many smart hostesses choose the new, graceful bowls of marine glass, slightly opaque and often hand-bent in antique designs. These bowls come in the soft shades of amethyst, amber, and green that harmonize so nicely with fresh-cut flowers, and some are all white.

STARTING FROM THE CENTRE

When the centre ornament has been adjusted, it may be used as a mathematical base for all other table appointments. Equidistant around it may be arranged the candlesticks in bronze or silver, one pair for a small table and two pairs for a table that is fairly large. Candlelight is always preferable at the dinner hour because it diffuses a soft, restful light that somehow awakens old memories, stirs pleasant thoughts, and invites the chatty kind of conversation that everyone enjoys.

Between the candlesticks, stately guardians of the centrepiece, are placed small dishes containing preserved ginger, salted almonds, bonbons. Salt-cellars are next located on the table. Up-to-date hostesses are using tiny glass salt-dishes, instead of the cellars, providing small silver or glass salt-spoons. Remember that both sides of the table must be balanced and that



Dinner service depends entirely upon the courses to be served. If oysters are served, the oyster fork is at the extreme left as is shown here. Sometimes it is placed instead to the extreme right—the only fork ever to appear at the right of the place plate. Other silver on this table includes: the soup spoon to the right, the fish knife beside it, and the meat knife beside the plate. Reading to the left on the other side are the meat fork and fish fork. In the insert is the demi-tasse service, which is generally all of silver. The spoon is usually found on the saucer when after-dinner coffee is served.

there must be actual use for everything. No correct table is ever littered with useless, hampering articles.

The places are now laid for the guests. The correct number of forks is placed to the left, the spoons and knives to the right. There are generally three forks —never more—and the same number of spoons. Usually there are two knives, though sometimes only one. Butter is not served at a formal dinner, so that there is no need for a butter knife.

Between the forks at the left and the knives and spoons at the right is a small square of bread or a dinner roll covered with the folded napkin. The glasses are placed a trifle to the left, the water goblet being almost directly above the point of the knife.

In placing silver, that piece is nearest the plate which will be used last. The first spoon or fork to be used is on the outside. All silver must be laid evenly on the table, about an inch from the edge, and it hardly seems necessary to add that it must be bright and shining. Silver that looks yellow, stained, or tarnished is a reflection upon the hostess.

THE GUESTS ARRIVE

The host and hostess receive in the drawing room until about a half-hour after the time mentioned in the invitations. Then dinner is announced, even though one or two guests have not yet arrived. The sensible hostess does not keep half-a-dozen guests waiting for one late-comer to make his or her appearance. However, if the dinner is in honour of a celebrated guest, it may not be served until he has arrived.

The hostess, in inviting her guests, should make an effort to have an equal number of men and women. At one time it was customary to have a very stiff and formal little procession into the dining room, even if

there were but six or eight guests. To-day, at the small dinner, guests saunter into the dining room when dinner is announced and find their places either by a word from the hostess or a direction from the butler, who has previously been instructed as to the placing of the guests.

If the dinner is a large one it becomes necessary to use place cards. These are not the elaborate, ornate cards that formerly graced the formal table, but simple white cards on which the hostess jots the guest's name. Even at these large dinners where place cards are necessary to avoid confusion, there is no "procession" in the original sense of the word, though it is still regarded essential good manners for the host to enter first with the most important woman guest, and the hostess to enter last with that guest's husband.

When there is one more woman than men, the hostess enters last, alone. She does not take the other arm of the last man. But if there is one man more than women, the hostess enters the dining room with a guest on each side of her.

This little parade or procession into the dining room still exists where fashionable hostesses uphold old traditions and where dinners are given with great formality for fifteen or twenty people. But there is an absence of ceremony. The national tendency is toward simpler living, with less of the pomposity and chalk-line conventionalism of yesterday.

SERVING THE DINNER

A place plate, which is a trifle larger than the ordinary dinner plate, is set upon the table for each guest. It remains at its place until the serving of the main course. On this place plate are served all courses before the main course; the fruit-cocktail glass on its

little plate is placed on it, the oysters on the half shell on the oyster plate, the entrée on its particular plate. Before serving the main course, this place plate is removed.

It is customary, though not essential, for the first course to be in position before the guests enter the dining room. When this course (a canapé, a fruit cocktail, grapefruit, or something of the sort) has been eaten, the empty dishes are removed—from the right or left, as is found more convenient. The best and most correct method is for food to be served from the left and empty plates to be removed from the right. When foods are passed, they are always offered the guest from the left, with serving spoon or fork on the dish and handles pointing toward the guest.

Ordinarily, at a formal dinner, oysters are served, soup, an entrée, the roast or main course with vegetables, the game course with salad, and the dessert. Even the most ceremonious dinners now rarely last longer than an hour and they do not consist of more than six or seven courses. Relishes are passed between courses, and glasses are refilled without being moved. After the salad course, the table is crumbed with a soft napkin; and after the dessert course, a finger bowl is placed to the right of each guest.

Borrowed from some ancient custom, forgotten in the dim past of hazardous mediæval feasts when the giver of the feast tasted first of the food to prove it unpoisoned, is our custom of serving the hostess first. But in many homes where common sense is the better part of custom, the guest of honour is served first. Both forms are correct, though it is a degree more polite and hospitable to serve the guest first.

The guest of honour is the woman seated at the right of the host. A good plan is to serve her first with the

first course, and after that to vary the order of service so that the same person is not served last every time. Of course, well-bred people do not begin to eat until everyone at the table has been served, nor are plates for any course removed until everyone is ready for the next course.

AFTER DINNER

Before Volstead changed American customs, gentlemen remained seated about the dinner table with their liqueurs, coffee, and cigars while the ladies retired to the drawing room. Here the hostess poured coffee and the guests chatted until the men joined them in about fifteen or twenty minutes. Now it is more customary, except at very formal, ceremonious dinners, for the women to remain at the table and have their coffee and cigarettes with the men.

At very fashionable dinners, special after-dinner entertainment in the form of music, dancing, or theatricals is provided. Unless the dinner is a large one with twenty-five or thirty guests present, this is not necessary; for if the guests are at all pleasant and congenial, they will find sufficient entertainment in conversation. Sometimes the guests gather around the bridge tables after dinner.

Well-bred guests do not rush away immediately after dinner, unless it is for some special reason which they explain, with apologies, to the hostess. People who are invited to a dinner that begins at eight o'clock should not leave before about ten-thirty at the earliest. They are expected to seek out the host and hostess, thank them briefly for a pleasant evening, and take their leave. It is the height of incivility to leave a dinner party without bidding one's partner for the evening good-night.

THE SIMPLE DINNER WITHOUT SERVANTS

She was very young, and timid, and anxious to please. She had been married a long time—a whole month, to be exact—and she felt that it was high time to give a "high tea" or something that sounded equally impressive and important. She decided at last upon a dinner.

But a formal dinner sounded so formidable. Faultless china, exquisite silver and glassware, liveried butlers—everything our little bride *didn't* have. And yet, she decided that she would have a wonderful dinner, a very successful dinner that would make the "dearest man in the world" proud of her.

There was Dick's gift—a moss pot. She would make that the centrepiece. True it was only tin, but the moss grew over and around it so that only sudden spots of it showed through. She placed a little doily under it and stood off a bit to admire the effect. Charming!

And there was May's gift, wonderful gold-tipped glasses that dressed up the table and made it look delightful. And the pair of very best candlesticks from Mother. And the nice china dinner set; and the silver that was her most cherished wedding gift. Out from their put-away places and on to the table!

A last hasty glance in the kitchen, a last fond peek into the dining room, and a last quick pat at the crisp taffeta of her frock—and then happily to the door to greet her first guest. She felt quite calm and poised, confident that her dinner would be a fine success. And it was! She didn't try to be terribly formal or elaborate. She didn't try to give her guests what she didn't have. It was just a jolly, charming, pleasant, perfect dinner party and everybody was sorry when it was time to go home.

Which brings us precisely to what we have in mind. The simple dinner can be quite as splendid an achievement as the formal dinner, but it must be frankly simple and informal. There must be no emulation, no aping of the customs and fashions of the very fashionable. It is the complete absence of ceremony that makes the simple, informal dinner so enjoyable.

Guests at an informal dinner enter the dining room in little groups or saunter in side by side without any thought to precedence. They find their places at the table by a word or a glance from the hostess. The first course is in position on the table, and when it has been eaten, the glasses or plates are placed by the hostess on the serving table that stands at her right and it is wheeled into the kitchen.

There should be no delays, no awkward pauses. Everything should be in readiness, having been carefully prepared beforehand. The hostess reappears in a moment or two, wheeling in the second course on the serving table.

A clever hostess can so arrange her dinner that it is necessary to rise from the table once only. The first course is on the table when the guests enter. The empty glasses or dishes from this first course are placed on the bottom shelf of the serving table, after the plates for the second course have been removed from this shelf and placed before the guests. The second course is all prepared and ready to serve in covered dishes on the top of the serving table.

After the second course, the hostess places all used dishes on the serving table and wheels it into the kitchen. When she wheels it in again a minute or two later, the coffee service is on the top, the main course on the middle shelf, the dessert, on the bottom shelf. She is now able to take her place and serve from

this table at her right, without constantly jumping up and dashing into the kitchen—a habit that is highly irritating to the guests.

In a drawer in the serving table there should be a few extra napkins and some extra silver. On a sideboard near by may be the salad and condiments. For an informal dinner four or five courses at the most should be served, and where there is no maid, these courses should be served with the utmost simplicity and with no semblance of formality whatever.

The success of the simple dinner depends almost entirely upon the hostess. She must be jolly, calm, poised, pleasant. She must be able to attend to duties quickly and yet without confusion. She must be able to hurry without seeming to hurry. She must be tactful, kindly, interested in her guests, happy in their company, proud of her modest home, deft, at ease. Add to this a group of guests well selected and you cannot fail to have a pleasant, interesting dinner party.

DINNERS AT RESTAURANTS

It is becoming more and more popular to give dinners at a restaurant instead of at home. For a small, informal dinner the table is reserved a few days in advance and the dinner ordered for a definite hour. Such dinner parties are generally gay and jolly, more in the nature of good fellowship than good entertaining. Even the simplest dinner in a home partakes of the spirit of that home, and so is ennobled and enriched. As Ida Bailey Allen so beautifully expresses it:

> "Hotels, restaurants, the Country Club on certain occasions, have their social place, but in most cases this type of hospitality can be purchased. That of your home is as sacred as the home it-

self. It is yours to give or withhold, your gift to your family, your friends, your honoured guests. No one but you can make it realize its wonderful possibilities. No one but you can knit together an active, joyous family. No one but you can make your house into a radiant home.

"Keep your home and hospitality simple. They will then be genuine. Entertain as a matter of course, but without ostentation and undue work —not as a slave, but as a queen, with a heart full of joy. And, verily, true happiness will come upon your household and many will feel the light and warmth of your home and bless you."

There may be some excellent reason why you cannot give in your home an important dinner that you are planning. Give it in a restaurant, if you like, on a roof garden in the summer, but make it informal. It is not the best of taste to give a formal entertainment in a public place, unless one is able to hire private rooms. All dinner parties in restaurants must be informal in character, entirely without ceremony.

CHAPTER X

AT THE TABLE

EASE IS ESSENTIAL

The new etiquette does not concern itself so much with the minor details of table conduct that should be taught in the nursery, but rather with that fine ease and poise at table that make even a blunder seem of no great consequence.

Good table manners are an instinctive part of the well-bred personality. It is not good manners to be constantly aware that these are olives to be taken with the fingers, this is cake to be taken with the fork, here is lettuce that may not be cut with the knife. It is not good manners to choose table appointments with great deliberation, watching others a little furtively perhaps, ever fearful of blundering.

Well-bred people are accustomed to using the right knife or fork at the right time, and their manners—or manner—at table is characterized by a fine graciousness and ease that make others feel at ease, too. They select the proper knife or fork or spoon instinctively, without studied care, and if a blunder is made—why, let it pass! It is no very great crime to make a trifling mistake in table conduct, and if one's manner is free from self-consciousness and embarrassment it is quite probable that no one will notice it.

By this we do not mean that the new etiquette recom-

mends carelessness at the table. It recommends, rather, a careful attention to the niceties of dining, the little courtesies of the table, but combined with a carelessness of manner that suggests a familiarity with these niceties. The one way to achieve this poise or assurance is to practise the niceties and courtesies of dining in private as in public so that the correct thing becomes instinctive rather than studied.

ONE'S POSITION AT TABLE

In table manners, as in everything else, certain rules have come down to us—rules that have survived more than one generation because they have been found useful and sensible. It is easier and certainly more pleasant to observe these established rules and be at ease than to run the risk of making conspicuous blunders just when you want most to make a favourable impression. Nowhere does ill breeding so quickly betray itself as at the table.

Let us see what these established rules of table conduct are. One is correctly seated at the table when the figure is erect but not rigid, not self-consciously tense; feet firmly on the floor; elbows off the table; left hand in the lap when it is not engaged. The chair should be neither too near nor too far from the table; a good distance is about eight inches from the chest.

Well-bred people do not toy with the appointments on the table, do not make designs on the tablecloth, do not absent-mindedly clink glasses or silver together. When the hands are not engaged they are resting quietly in the lap.

"Accidents will happen"—at the table as elsewhere, but that is no reason why there should be confusion and embarrassment. If a spoon, fork, or napkin is

dropped, it remains where it is until a servant retrieves it. If there are no servants and it is possible to pick up the fallen article without disturbing others it is entirely permissible to do so. One's conduct at the table should be characterized by good sense and a courteous consideration for others.

When a blunder is made at the table, let it pass by unnoticed unless it has inconvenienced or troubled someone else. If you have spilled chocolate on someone's suit or gown, if you have overturned a cup of coffee on the hostess's best table linen, make your apologies and then forget about the matter. Profuse and continued apologies are in poor taste, and they will not put a broken cup together again or take a stain out of a dress. "I am sorry" is a satisfactory apology if the manner is sincere. A guest who has broken a valuable bowl or cup makes every effort to replace it, sending it to the hostess a day or two later with a cordial note of regret.

TABLE MANNERS

Well-poised people are never appalled by the array of silver on a table. They know precisely for what each piece is intended, and they know exactly how each food should be taken.

There are certain foods that require the use of neither knife, fork, nor spoon. Such foods are known familiarly as "finger foods" and include olives, radishes, celery, artichokes which are taken apart leaf by leaf, corn on the cob, dry cakes and cookies, bon-bons. Fruits such as oranges, apples, grapes, peaches, and plums are all eaten with the fingers. Bananas are peeled into a plate and taken with the fork. Lobster claws may be pulled apart with the fingers; and shrimps, when served whole in their shells, may be sep-

arated, peeled and conveyed to the mouth with the fingers.

Well-bred people do not butter a whole slice of bread and bite into it. Bread should be broken off into mouthfuls as desired, each small piece buttered separately.

Asparagus is *not* a finger food. It is disgusting manners to take up a dripping vegetable in the fingers, hold it suspended in the air and suck it into the mouth! —and yet we frequently see people whose table conduct is otherwise faultless do this very thing. Asparagus should be taken with the fork, the tip being cut off with the blunt edge of the fork and so conveyed to the mouth. The end of the stalk may be taken up in the fingers if it is not dripping and greasy; but fastidious people prefer to leave the stalk rather than display messy manners.

USE OF THE SPOON

The more familiar spoon foods include grapefruit and fruits served with cream, jellies, custards, porridges, preserves, puddings, soups, boiled eggs. In taking soup or bouillon, the spoon is dipped away from the person, never toward him. The liquid is sipped from the side of the spoon, noiselessly.

A teaspoon is used to stir tea or coffee, but never to convey the beverage to the mouth. After stirring, the teaspoon is removed and placed at one side of the saucer. It may not remain in the cup, nor may it be used to sip the coffee spoonful by spoonful from the cup. Such habits betray a lack of proper breeding in the home.

The spoon is still used for ice cream, though the fork is now regarded as more correct, and a new kind of ice-cream fork is appearing on all smart, fashionable tables. Sometimes, with ice-cream cakes or pies served

with ice cream, both a fork and a spoon are provided. It is best to use the spoon only if it is needed.

THE KNIFE AND FORK

The knife is never used for any other purpose than cutting food.

The Chinese use chopsticks because they consider the cutting up of foods at the table crude and barbaric. They believe all carving should be done in the kitchen, and the food brought to the table in small enough pieces to be conveyed easily to the mouth with the use of the chopsticks.

Something of this thought colours the use of the knife at our fashionable tables. The rule is to use the knife as little as possible, depending upon the fork for almost every purpose. The blunt edge of the fork should be used for cutting wherever expedient.

Salads, for instance, are eaten with the help of the fork alone. The knife may not be used to cut lettuce; one uses the fork to fold the lettuce leaf into convenient size, or the leaf is cut with the edge of the fork.

The fork is always held in the left hand and the knife in the right when cutting food. After the piece of food has been cut, however, the knife is placed on the plate, the fork changed to the right hand, and the food so conveyed to the mouth. When cutting, the prongs of the fork point downward; when conveying the food to the mouth, the prongs of the fork point upward.

It is unmannerly and scarcely polite to finish a bit of conversation with your neighbour at the table while you hold a forkful of food poised in the air. The least little movement may send the food over the table linen or the neighbour's dress.

The knife and fork should not be held in the same

hand at one time. When not being used, one or both of these table implements should be on the plate—not resting against it with the handles on the table, but entirely on it.

All meats, vegetables, fish, salads, oysters, clams, ices, frozen puddings, melons are taken with the fork. Fried potatoes are a fork food, as are also soft cakes and pies. Incidentally, it is regarded as very poor table manners indeed to take up food on the fork and divide it into two mouthfuls. Only enough food should be taken on the fork to make a mouthful; more is ill-bred and unsightly.

THE NAPKIN AND THE FINGER BOWL

The napkin should not be spread out, but unfolded partially and placed across the knees. It should be used frequently, and particularly before drinking, for few things can be more unsightly than a glass scalloped with grease rims.

In well-ordered homes napkins are no longer used from meal to meal. Therefore napkins are not treated, when rising from the table, as though they were to be used again. One drops the napkin carelessly on the table without folding it or smoothing it out. Napkin rings are, of course, out of date except in the nursery.

The finger bowl, which follows a fruit course or comes at the end of a dinner, is half filled with tepid water and set upon a separate plate or doily. Sometimes a fragrant leaf is added to the water. The fingers are dipped lightly into the bowl, one hand at a time, and then dried on the napkin. Only the finger-tips should touch the water. It hardly seems necessary to add that well-bred people do not splash the water about, nor do they perform thorough ablutions at table. The modern use of the finger bowl is to clear

the fingers of fruit juices that may stain the napkin or greases that may make an ugly mess.

SOME SPECIAL PARAGRAPHS ABOUT TABLE MANNERS

At very large dinners a guest may refuse a dish without appearing rude or inconsiderate. But at a small, informal dinner where there may not be a great variety of dishes to select from, where the hostess may have taken great pains to prepare good things to eat, it is kinder to accept the dish even though one does not expect to take more than a taste of it. The hostess probably will not notice that the dish has just been nibbled, but she will certainly notice that it has been refused.

Fish bones, fruit seeds, pits, etc., are removed from the mouth one at a time, between the thumb and forefinger. It is bad manners to spit out the bones or seeds on one's fork or into one's napkin, and quite as bad to spit them into the plate. It is permissible however, to drop cherry pits or grape seeds into the cupped hand. Food once taken into the mouth must be swallowed; it may not, under any circumstances, be ejected on to the fork or into the plate. Such habits are too impossible even to discuss.

Picking at bones is, to quote from an authority, "a self-indulgence not to be permitted except in seclusion or the complacent society of a fellow sinner or a fond companion, with permission asked and granted." To pick at the delicate wing of a chicken or the leg of a squab in privacy may not be entirely fashionable and fastidious, but it is hardly a social offence. It is when others are present that such table conduct is regrettable, for it is unsightly and leaves an unpleasant picture in the memory.

It is polite to refuse second helpings because they

delay the progress of the meal. At small, informal dinners, however, where there may be only one or two other guests, one may accept a second helping if one wishes. At formal dinners second helpings should not be expected. Of course, no well-bred person asks for a second helping at any except the home table; unless, as is sometimes the case, he is an intimate of the house and feels that he can do so without inconveniencing the hostess.

At a very fashionable formal dinner, a late-comer does not begin with the first course, but begins the dinner with the course that everyone at the table is having. He does not make profuse apologies when he arrives, but later, when the hostess is alone for a moment, he tells her in a word or two why he was delayed and offers his apologies.

The dinner hour is more than an hour for eating. It is the hour when family and friends gather around the table, not primarily to satisfy hunger, but to enjoy social contact, share experiences of the day, voice opinions, enjoy one another's company. Food, therefore, should be eaten in a quiet, leisurely manner with a certain fine disregard of it—as though it were incidental to the conversation and not the most important business of the moment.

CHAPTER XI

TEAS, LUNCHEONS, AND SUPPERS

ORIGIN AND DEVELOPMENT OF THE AFTERNOON TEA

More than two hundred years ago, a dreamy-eyed Dutchman living in China made a discovery. He found that by adding a little hot water to a curious leaf, he had quite an interesting drink. He came to England, bringing the leaf with him, but the English would have none of him and his funny hot drink.

Nothing daunted, the gentleman of Holland made his drink, experimented, added sugar and cloves, packed his peculiar green leaves in neat little packages. England became curious. The story spread that this drink from China contained drugs. And promptly—everyone began tasting it!

Almost overnight, the man with the dreamy eyes and the new kind of drink became the idol of fashionable society. Great quantities of the little green leaves were imported. Nobility adopted the fad. Soon everybody in England was drinking tea!

It did not take long for a clever hostess to conceive the idea of afternoon tea, and soon all fashionable hostesses were serving tea to their guests in the afternoon. Thus evolved the custom of the afternoon tea which has survived and is now an established English institution.

To-day, the tea hour forms a charming background for social entertaining. It is the fashionable hour of

the day, the hour when dowager and débutante meet at the tea table, when Peacock Alley parades to the tune of fashion, when reputations are weighed in the social balance.

ENTERTAINING AT TEA TIME

The afternoon tea, in the sense of a cup of tea and a muffin at five o'clock, is unquestionably an English institution. But the ceremonious tea in the sense of a social function is largely of our own development.

Good hostesses are made, not born. When one is a good hostess, it is possible to give as interesting and successful a tea party in a cozy living room or on a tiny porch as it is to give one in an elaborate drawing room or on a magnificent lawn.

When George Eliot earnestly inquired, "Reader, have you ever drunk a cup of tea?" she was probably thinking of the jolly, simple little afternoon tea so dear to the heart of the hostess. A hissing tea urn on the table; a muffin stand with biscuits, cakes, cinnamon toast; a circle of smiling faces eager for a chat. And tea.

There is perhaps no simple social entertainment more charming—and, incidentally, more inexpensive—than this type of informal afternoon tea. Very little preparation or planning is required, and yet the occasion can be one of delightful hospitality. It depends entirely upon the hostess, upon her cleverness in introducing novelties, her ease in conversation, her deftness, her grace, her personality.

The simple tea is solely for the purpose of seeing one's friends and being seen by them, chatting a bit, expressing hospitality in the simplest and most pleasant way. The hour is four o'clock, though tea may be served any time between four and six.

Useful and convenient is the tea-wagon that may be wheeled into the drawing room, out on the porch, or wherever the guests are gathered. It is made decorative with a sprig of the season's favourite flower, and is wheeled in fully equipped by hostess or maid. Sometimes there is an extra drawer for silver and napkins, but usually these are on top with the tea service.

Tea is served in the drawing room or dining room, on the porch or on the lawn. At the proper moment, the tea wagon is wheeled in and the guests seat themselves comfortably in groups while the hostess busies herself with the tea urn. Generally the hostess pours at an informal tea, though the serving may be done by a maid.

To be well served, the tea must be either icy cold or piping hot. In the summer, iced tea is very refreshing served out of doors on a dainty wicker table with tea service spread in social companionship and a frosty bowl of cracked ice holding the place of honour. A fruit salad or an apple charlotte russe goes nicely with this type of summer-time tea.

Winter guests like to gather around the fat, chummy-looking tea urn and have their tea poured piping hot right at the table. The smart hostess now makes her cinnamon toast at the table on an electric toaster, though this, of course, is not essential. Corn muffins with orange marmalade, cracker sandwiches, home-made cakes, or biscuits may be served instead of the cinnamon toast, and a baked custard is always nice.

THE CEREMONIOUS TEA

When the tea party becomes a formal, ceremonious affair, it assumes the proportions of an afternoon reception. It is formal in character without being pretentious or elaborate, quite a satisfactory method of entertaining without requiring too much preparation or entailing too much expense.

The formal tea is acceptable when a débutante daughter is introduced to society, when a son has returned from college, when an out-of-town friend is visiting, when a distinguished guest is leaving. Refreshments are served in the dining room, the dinner

table being used with small lace or linen doilies instead of the dinner cloth. The tea urn is placed before the hostess, with the sugar to the right, the cream and lemon to the left. On the table there may be trays of thinly sliced bread, jellies and preserves, biscuits, dainty sandwiches in wide variety. There may be a fruit salad, and little plates of cookies, bonbons, and nuts.

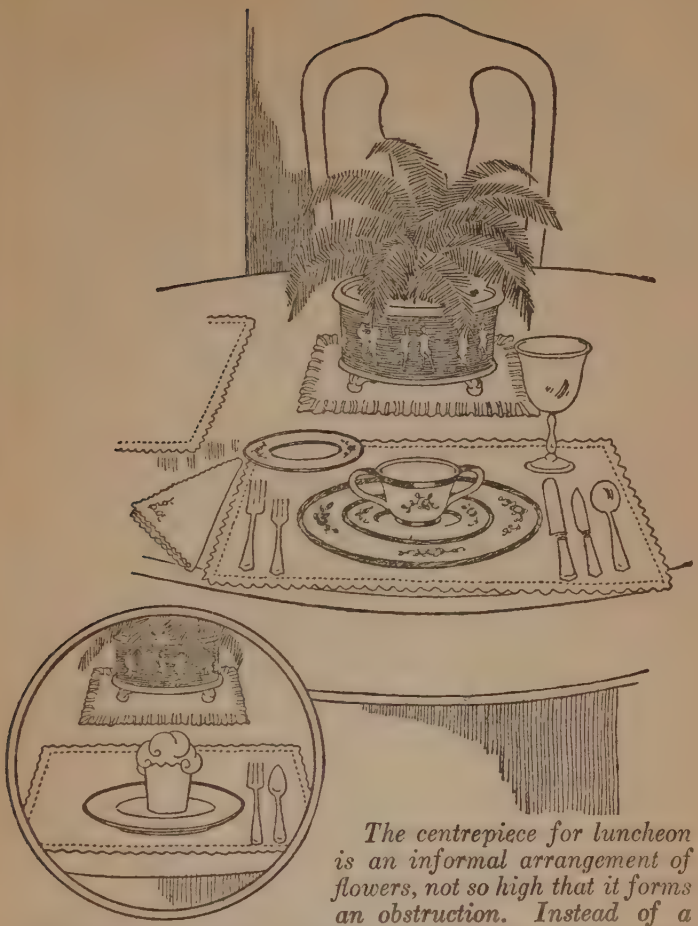
At a ceremonious tea the refreshments served should not be so substantial that they interfere with the dinner hour. The hostess may express hospitality in such dainties as thin slices of orange for the tea, stuffed olives, a maraschino cherry for each cup or glass, tiny dishes of cloves and salted nuts on the table. If many guests are present, the hostess may delegate one or two of her friends to pour for her. In this way she will be left free to attend to the more important duties of making introductions and creating conversation.

THE "HIGH TEA"

This is a favourite form of tea entertainment when one wishes to invite eighteen or twenty friends without undertaking the trouble or expense of a dinner. Sunday evening is the usual time for this type of entertainment.

At the most fashionable "high teas" a nest of small tea tables is arranged in the drawing room or on the lawn, one table for every four guests. The guests are permitted to form their own quartettes, falling quite naturally into congenial groups that the hostess probably could not arrange. The wise hostess remembers that a seating arrangement distasteful to her guests will spoil the most carefully planned tea.

Each little tea table is covered with a pretty tea cloth or with tea doilies. It is nice to have a slender



The centrepiece for luncheon is an informal arrangement of flowers, not so high that it forms an obstruction. Instead of a tablecloth, it is prettier to use runners or doilies. The butter spreader is here shown next to the bouillon spoon, though it is often placed across the right side of the bread-and-butter plate. A knife and fork for the entrée and a salad fork complete the service. In the insert is a charlotte russe with ice-cream filling, served with both fork and spoon. The spoon is used first, and the fork is used for the cake foundation.

vase with a sprig of flowers in the centre. There should be a silver tea urn on each table, if possible, or a simpler urn from which the guests can help themselves.

Something substantial must accompany the tea on this occasion. A menu for "high tea" might include fried chicken, a salad, hot cakes or muffins with preserves, rolls and butter. No sweets should be served at a "high tea."

If one does not own a nest of tea tables, the "high tea" may take place in the dining room instead of the drawing room, refreshments being served on the dinner table.

THE INFORMAL LUNCHEON

The sacred rite of the afternoon tea may find as many men present as women, but luncheons are invariably feminine. Men are always at business during the luncheon hour, and when they are not away they do not like to intrude, for tradition has made luncheon a feminine function entirely.

Sometimes invitations are issued for the informal luncheon; more often the hostess calls her friends on the telephone and invites them quite simply by asking them to come over and join her at luncheon that day or the next. One young woman meeting another while shopping might say, "Will you lunch with me to-morrow?" or "Come and have luncheon with me Tuesday. I'd like you to meet Reverend Manning."

Luncheon before a bridge party may be served on the bridge tables that have been previously covered with luncheon cloths. Or the dining-room table may be used, not covered with a cloth, but with small luncheon doilies at each place. Celery, olives, relishes, etc., may be placed on the table when it is set, and there may be salted nuts and candies in small dishes in front

of each plate. Instead of these individual dishes, two or three larger ones for passing may be used.

At an informal luncheon, one might serve cold meats, salads, hot muffins with jelly or preserves, coffee or chocolate. Sometimes eggs, fish, or even birds are specially prepared, and when ready to serve are placed in chafing or hot-water dishes on the buffet in the dining room. The guests help themselves.

THE FORMAL LUNCHEON

The formal luncheon is very much like the formal dinner, except that it is not so substantial as to menu. Preparations are the same. The table is laid with a damask luncheon cloth and there is usually a vase of flowers in the centre for decoration. Each cover is set with a place plate, a luncheon napkin, the necessary silver, and a small bread-and-butter plate over which is placed the flat knife for butter.

On a warm, sunny day artificial lighting is unnecessary and therefore undesirable. But on a dark day, or a day made gloomy by a hard winter light, drawn curtains and soft candlelight are effective. The hostess makes her lighting arrangement to suit the day, mindful of the comfort of her guests.

To a large and ceremonious luncheon, particularly the luncheon that is given in honour of a visiting guest or the luncheon that is given to introduce a guest of honour, both men and women are invited. The hour is generally one o'clock, though some formal luncheons start later. Four courses suffice even for the most formal luncheon: an entrée, a hot meat course with vegetables, a salad course, a dessert course, and black coffee. In summer iced tea may be served instead of coffee.

Guests generally stay a half-hour after an informal

luncheon, an hour after a formal luncheon, unless some special entertainment has been arranged for the afternoon. In large cities women generally retain their hats but remove their gloves. It is not bad form, however, to remove the hat too. Common sense is the better part of the new etiquette which permits the luncheon guest to remove her hat if doing so will make her feel more comfortable and at ease.

SUPPERS

Supper parties are almost invariably informal, especially the after-theatre and after-dance suppers that are at present so very popular. Many people who attend the theatre go to a restaurant or hotel for a little supper afterward, but when there is a theatre party to which several guests have been invited, it is more fashionable to have a little supper in the home of the host and hostess.

This "little supper" is quite jolly and entirely free from ceremony. It is the most unconventional meal of the day, and the hostess may introduce whatever new and interesting menu ideas she likes. She must use judgment, though, in the food she serves. It must not be so heavy that it interferes with sleep, nor so rich that it causes nightmares.

Most of these suppers are cold, and served by the hostess without the help of servants. Sometimes, indeed, the food is arranged on buffet or table and the guests help themselves. A great bowl of nuts and another great bowl of fruit are almost indispensable on the supper table. For cold dishes one may select from cold sliced turkey or chicken prepared the day before, cold sliced tongue, potato salad, olives, iced tea. If one prefers a hot dish, it may be prepared in a chafing dish right at the table. The old stand-by,

Welsh rarebit, is a favourite; and other popular dishes are eggs or chicken à la king, chicken pâtés, scrambled eggs with sausage, stewed oysters. There is no very definite menu, and the hostess may serve whatever she likes—and, of course, whatever she thinks her guests will like.

A more formal supper, though still not formal in the true sense of the word, is that following a dance, an evening reception, a subscription ball. Bouillon in cups is usually served, a special hot course, a salad course, a sweet or dessert and black coffee. In private houses, this type of supper is quite ceremonious and the table is laid with as much care as the dinner table.

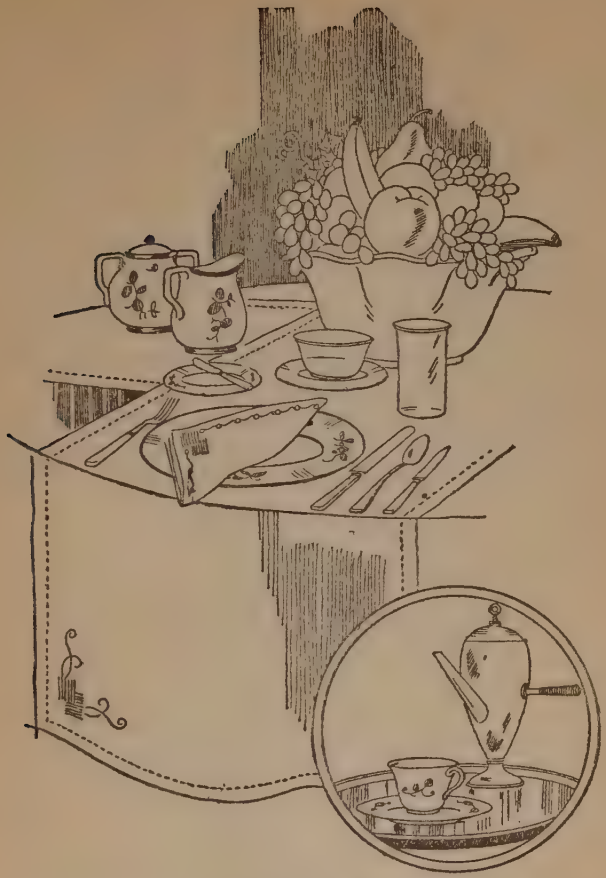
BREAKFASTS

The first meal of the day is the last meal we have to discuss.

Breakfast to most people means a hastily swallowed cup of coffee or chocolate, with a bit of roll or cake and perhaps an egg or a sliver of bacon—the early breakfast of the business man or woman. But there is another breakfast—the social breakfast—that comes later in the morning and is attended with some of the ceremony that marks the luncheon hour.

There is, for instance, the formal breakfast served to guests at a home or week-end party. It may be served at any time between ten and twelve-thirty, and really is very much more in the nature of a luncheon than a breakfast. There is generally a fruit course, a mild *hors d'œuvre*, a hot fish course, an egg or pancake dish, hot rolls with butter or jelly, coffee or chocolate. Sometimes there is a dessert of pudding or stewed fruit.

Some hostesses do not serve breakfast formally as the guests do not all rise at the same time. One may



Breakfast guests generally find fruit course and finger bowl at each place when they enter. Sometimes the fruit is in a bowl in the center of the table as is shown here. Service depends upon the courses served, and in this illustration are shown fruit knife, to the extreme right, cereal spoon, and the knife and fork for a fish or egg course. In the insert is the individual coffee service, showing the small, wooden-handled coffee pot from which the guest helps himself.

rise early to take a stroll before breakfast; another may not rise until she has had her breakfast in bed. The hostess who has guests at her home over a week-end or for the duration of a house party generally consults them and finds out their individual breakfast tastes.

For the simple informal breakfast, the hostess has her table at its prettiest with a great bowl of fruit in the centre, attractive dishes, smart coloured linens. Nothing very elaborate is served: a cooked whole-grain cereal, waffles with syrup, hot muffins or rolls with butter, scrambled eggs with bacon—any of these dishes are good. Of course, breakfast always begins with fruit, and the correct hostess provides finger bowls for the use of her guests after the fruit course.

CHAPTER XII

NEW WAYS TO ENTERTAIN[1]

FUN DAYS FOR THE FEBRUARY HOSTESS

It seems only yesterday that we heard the tinkle of Christmas bells, that we listened to the chimes usher in the New Year. It is hard to believe that January is old and gone. We pause for a moment as we tear the first leaf from a brand-new calendar, and there is just the ghost of a sigh.

But February is here—that jolly month that finds fun in celebrating birthdays!

There is the twelfth, glamorous with the romance of Lincoln's life, tinged with memories of one of the most powerful and pathetic figures in American history. Happy the hostess who entertains on Lincoln's birthday, for she blends patriotism with hospitality.

The fourteenth, two days later, is St. Valentine's day. Dear to every hostess is this day of hearts with its endless possibilities for entertaining.

Washington's birthday, on the twenty-second, is generally remembered with costume balls. But the father of his country is remembered also with dinners and parties of a somewhat dignified gaiety in which the hatchet holds the place of honour and the cherry tree sounds the note of decoration.

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[1] A good deal of the material in this chapter is reprinted from the author's articles in *Fashionable Dress—The Magazine for Milady.*

ENTERTAINING ON THE TWELFTH

Nothing less than a dinner will do on Lincoln's birthday. A tea or a musicale will do for any ordinary day, but bring out the best china and the best silver in honour of Lincoln! Let the oldest and most cherished recipes be unearthed!

A Lincoln dinner offers great opportunity for cleverness in decoration and menu. For the table centrepiece, one might use a bust of Lincoln. Or a miniature reproduction of Lincoln's birthplace, which can be purchased at stationery and novelty shops. These log cabins can be made at home very easily from cardboard covered with brown crêpe paper and tinted with water colour to give the effect of logs.

The regular dinner menu may be served, but there may be innovations in food relevant to the occasion. There may be a cake, for instance boasting twelve tiny silk flags. There may be gingerbread cookies baked and iced to look like little pickaninnies. There may be ices shaped to simulate the forage caps of the Civil War soldiers, or the baskets used in cotton picking. Little touches of originality will make your Lincoln dinner unique and enjoyable.

If you are entertaining young people, don't forget the "Emancipation Proclamation." This is nothing less than a glorified donkey game. A sketch of Lincoln is made with charcoal on a sheet and pinned against the wall. A number of "proclamations" are made of paper and distributed among the guests. Each proclamation is numbered. The guests are blindfolded and proceed in the way of the game to pin proclamations all over Lincoln. The person who pins his proclamation closest to Lincoln's outstretched hand receives a prize. The awarding of a booby prize always adds to the fun.

WASHINGTON'S BIRTHDAY

Celebrations on February 22d are usually of a dignified character. A century ago the Colonial ball was a favourite; to-day the costume ball is popular. It is an old tradition that the hostess be Martha Washington and the host George Washington at this ball. Dinners, teas, and musicales also are acceptable in celebration of this famous birthday.

Clever hostesses like to issue their invitations on tiny paper flags. In the first white stripe are printed simply the words "Washington's Birthday, February 22d, 1925." In the next white stripe appears the announcement "Dinner at 8:30." The lower stripes offer space for the name and address.

For decorative purposes, one might use Japanese cherry blossoms, long-stemmed white carnations, and bachelor's buttons. Tradition has preserved the tale of the hatchet and the cherry tree, and these symbols of the boy Washington's truthfulness are often used in decoration. The cherry tree centrepiece is appropriate and can be obtained from most florists during February. To vary the cherry-tree idea it is interesting to make a miniature tree of bare twigs, neatly peeled, upon which real or candied cherries have been impaled. After dinner the guests may gather the fruit from the tree.

Still another way to interpret the cherry-tree tradition: Have a Colonial vase with a few sprays of Japanese cherry blossoms in the centre of the table, and at each cover have a tiny pot with its own individual cherry tree. These little cherry trees are not expensive and can be purchased at flower shops around the time of Washington's birthday. The guests generally keep the little potted trees as souvenirs.

The dinner, if it is elaborate, should follow very closely the courses outlined in this menu suggestion:

Grapefruit Cocktail with
Maraschino Cherries
Virginia Oyster Soup Virginia Fried Chicken
Candied Sweet Potatoes
Maryland Biscuits Cheese Salad
Cherry Pie
(or)
Cherry Ice Cream
Dolly Madison Cake Coffee

Perhaps you want something very much simpler than this. You might serve old-fashioned Southern chicken pie with Maryland biscuits, candied sweet potatoes, cherry pie, eggnog or coffee. This makes an appropriate and acceptable menu.

If your guests are in costume, you will gather in the drawing room after dinner and dance the old-fashioned waltzes. Prizes are sometimes offered for the best exhibitions of Colonial dancing, and there is usually a good deal of singing of the old popular songs—"Old Black Joe," "S'wanee River," "In My Old Kentucky Home," "Maryland, My Maryland."

Perhaps your guests do not want to dance. Supply the men with good old Virginia tobacco and long corncob pipes, gather everyone around the open fireplace, and exchange stories, poems, songs, and recitations concerning the life and times of George Washington.

VALENTINE ENTERTAINMENTS

Everyone loves St. Valentine's Day. The spirit of gentle rivalry, the pretty love sentiments, the general spirit of hospitality—all add to the romance and charm of the day. For the hostess, it is a day rich in possibilities for decoration, refreshments, entertaining.

All entertainments on St. Valentine's Day should be of a gay and frivolous nature. The "Lovers' Luncheon" is a favourite; "Hearts and Showers," a special Valentine shower for the bride-to-be, is increasingly popular; the Valentine masquerade dance is particularly appropriate for the occasion; and, of course, Valentine teas, luncheons, and dinners are always enjoyable. Recently the Valentine bridge party has come into favour. The pretty conceits and favours displayed by stationers at this period make excellent bridge prizes.

Perhaps you would like to have an elaborate Valentine dinner. Send your invitations on heart-shaped cards. The centrepiece for your Valentine table might be a simple vase or bowl of flowers, or it might be a tableau showing Cupid ready with his bow and arrow to vanquish the hearts of the guests. An appropriate luncheon centrepiece is a huge satin-covered, heart-shaped box from which as many streamers extend as there are guests. At the end of each streamer is a tiny Cupid doll or a red cardboard heart. At the proper moment the guests are advised to pull their streamers; the top of the box will pop off and each guest will pull out a favour.

These boxes can be purchased at stationery shops or novelty shops, or an ordinary candy box can be covered with satin. If the box is a very pretty one, it can be offered as a prize in one of the Valentine contests or games.

For the dinner menu, there are many appropriate dishes. These suggestions may help you plan your Valentine dinner or luncheon:

Oysters on heart-shaped toast
Creamed chicken in heart ramekins
Chicken soup with heart-shaped croûtons

Twin soles
Jellied chicken in heart mould
Heart-shaped sandwiches (for luncheon)
Valentine salad (for luncheon)
Hearts of lettuce
Chocolate kisses
Ices in heart mould
Heart tarts
Heart-shaped candies

If you wish to avoid cutting bread for sandwiches into heart shape, you can carry out the same idea by wrapping them in waxed paper and sealing with tiny red hearts. These can be made at home or purchased by the dozen at a stationery shop.

A brilliant masquerade ball was held recently in New York on St. Valentine's Eve. The invitations were sent to couples, and each couple was requested to come to the "Lovers' Pageant" as a pair of famous lovers. There were Romeo and Juliet, Jack and Jill, Tristan and Isolde, even Cinderella and the Prince. The clever hostess supplied each guest, on arrival, with a lacy Valentine upon which was concealed the name of his or her partner for the evening. And so, Jack went in to dinner with Juliet, and Romeo with Cinderella!

ARE YOU PLANNING APRIL PARTIES?

Perhaps it is a shower for the bride-to-be-in-June. Perhaps it is a luncheon for old friends and new on Easter Sunday. Perhaps it is a jolly party on April Fools' Day. It may even be—an Easter wedding.

But whatever it is, remember it is the early invitation that catches the guest! Especially in April when, like Nature, we all like to deck ourselves gaily in the new spring colours and go to some far-away spot

where we can enjoy the Easter holidays free from social care.

The conscientious hostess cannot let Easter Sunday slip by without some sort of entertainment. She likes the formal breakfast because it is one of the oldest and most ceremonious types of entertaining.

The Easter breakfast is held at high noon so that it does not interfere with the morning services at church. The table should be laid with a breakfast cloth and a centrepiece of flowers—preferably pale yellow marguerites or daffodils. It is a pretty custom to have two or three of the daffodils tied with green or yellow ribbon at each cover, in the nature of a favour.

The menu may be quite simple. Grapefruit or fruit salad, poached eggs on toast, broiled ham and Duchess potatoes, corn muffins and coffee constitute an excellent menu. It may be varied to suit personal taste, but sweets of all kinds should be omitted as they have no place on the breakfast table.

MORE ENTERTAINING AT EASTER-TIME

By far the most popular form of Easter entertaining is a luncheon on Easter Sunday. Sometimes it is elaborate, engraved invitations being issued and service being highly formal and ceremonious. More frequently it is simple and informal, with one's dearest relatives and friends as guests.

Green, yellow, and white is the correct colour scheme for the Easter luncheon. Pale yellow marigolds tied with green ribbon make excellent souvenir bouquets for the guests. The menu is the usual luncheon menu, with eggs used in the salad and in garnishing to carry out the Easter idea.

Perhaps you are planning an Easter tea? You ought to know about the cardboard "eggs" that

stationers are selling for this occasion. The "eggs" are quite large, so that an average-sized bowl can fit into the bottom of them. A salad can be served in this way, making it easy to have your tea on the lawn or porch. The salads can be arranged beforehand in the bowls and slipped into the cardboard "eggs" so that they are all in readiness.

The Easter dance finds inspiration in borrowing costumes from other days. The hostess issues the conventional dance invitation, adding only the word "Costume" in the lower left-hand corner. The guests come in costumes suitable to the occasion, and a prize may be awarded to that costume which is adjudged the most original or the most beautiful.

THE APRIL-FOOL PARTY

It's fun to open your springtime entertaining with an April-Fool party. The invitation may be penned on cards, or on foolscap paper folded into the shape of a fool's cap. It may be in the form of verse, as for instance:

> If for fun you've any thirst,
> Come to my party on April 1st;
> There'll be tea and fun galore,
> So put on your best, and come at four!

At your April-Fool party use daffodils and daisies for decoration. You may serve tea in the dining room or in the living room, as you like, and if you want to express the spirit of the day, you will have that room decorated as it would be for Christmas or New Year. Guests are greeted with "Happy New Year!" as they enter.

The "Fish Dinner" is always good fun on April 1st.

Invitations are issued on small coloured pasteboard fishes, of the type that can be purchased at novelty or stationery shops. The table is decorated in green and white. In the centre is a bowl of gold fish—for decoration. At each place is a small celluloid fish or small fishing basket filled with candy as souvenirs for the guests. The dinner, of course, includes fish in several varieties.

Clara E. Laughlin gives a typical April-Fool menu made up entirely of "April Fools":

> "First, large green peppers on lettuce leaves look like salad, but when the top is lifted off an oyster cocktail is inside. Then baked potatoes, large and piled on a platter, are passed, and prove to be full of minced sweetbread and fresh mushrooms. Turnovers and deviled crabs turn out to be pieces of broiled or roasted chicken wrapped in pie crust. Tomato salad is found to be raspberry ice, moulded into tomato form, on leaves of paper lettuce. In each 'tomato' lies a heaped spoonful of what appears to be mayonnaise, but is a soft custard. Pillboxes full of tiny candies, covered with cake batter, baked and iced like little pink and white cakes, are the last deception."

THE EASTER BRIDE

The winter bride is quite satisfied to marry in stern going-away suit or simple cloth frock. But as soon as there is a breath of spring in the air, as soon as April sends its first sunshiny shower, there's a sudden demand for orange blossoms, and satin ribbons, and lovely flowing veils.

April is the month of daisy weddings. If daisies are available they should be used for decorative purposes

—garlanded from pew to pew and banked against the altar. Lilies-of-the-valley and white orchids are for the bridal bouquet; daisies and daffodils for the bridesmaids.

When the Easter wedding is at home, lilies are often used for decoration. And at the wedding breakfast, following the ceremony, a long slender lily is found at each cover—a charming favour. The menu for the wedding breakfast may be very similar to the menu for the Easter Sunday breakfast, already given. However, there must be a wedding cake to place before the bride, and it should be decorated with iced lilies and a tiny cupid bearing the legend, "Easter, 1925."

When Witches Help the Hostess Entertain

SUGGESTIONS FOR THE HALLOWE'EN PARTY

With all the world of spooks and witches to draw upon, and the spirit of mystery more important than the spirit of ordinary hospitality, the wise hostess has little to do to make the last hours of the last day of October enjoyable. The party may be as simple and as inexpensive as one pleases, but if there are plenty of surprises and amusements planned by the hostess beforehand, everyone will be as happy as a real witch is supposed to be when she is hopping around on the handle of a broom.

Ghost parties are always good fun—especially if the hostess plans surprises in the form of a black cat blinking its green eyes at some unexpected moment, or a skeleton popping suddenly out of a closed door. A bit creepy, perhaps, but this is Hallowe'en!

Tradition calls for feasting on Hallowe'en. The quaint old festival with its queer superstitions and fancies is becoming more and more an occasion for

social entertaining. Why don't *you* have a Ghost Party this season?

From beginning to end, let the party have about it an element of mystery. The invitations, reading somewhat like the following, may be penned on cards in the form of witches, ghosts, or black cats. These cards can be purchased at stationery or novelty shops:

Fellow Spook! You are hereby invited to attend the Ghost Convention on the 31st of October, otherwise known as Hallowe'en. Come at eight o'clock and park your troubles at the door. The password is "Fun." Full ghostly regalia of sheet and pillow case provided at the door on arrival. Be sure to come and see what happens at the stroke of midnight.

(Name of hostess)
High Ghost
(Address)

For a witch party, word the invitations something like this:

The witches will get you if you don't watch out! To escape them, come to my party on Hallowe'en, and we'll all turn into witches at the stroke of 12. As Queen of the Witches I will call the roll at eight o'clock and serve the witchly supper at 11.

(Name of hostess)
Queen Witch
(Address)

DECORATING THE HOME

Of course, it is very important that the home be correctly decorated for the spook or witch convention, for even the best-behaved ghost will not feel at home in the wrong surroundings. A spirit of mystery should prevail. If you are planning a ghost party, shroud all the lights with lavender paper shades and drape all the furniture with sheets. Use the dress form and clothes tree for very special ghosts, draping them with sheets, giving them eyes, and placing them in unexpected corners.

Along the upper half of the walls of the dining room spread a frieze of black cats being pursued by fat paper owls. You can make this frieze yourself by purchasing orange and black tissue paper and the black Hallowe'en cut-outs sold by stationers everywhere. Yellow candles may be used to illuminate the dining room, but other rooms should be kept as dark as possible. A word of caution: "Don't use candles near inflammable objects. It is much safer to drape the electric lights than to use flickering candles, and the effect is almost as 'ghostly.'"

If you are planning a witches' party, use black cats and witches for decoration and shroud the lights with orange tissue paper. Make your colour scheme black, orange, and white. Both men and women guests may dress as witches, though they *are* supposed to be feminine.

SERVING A GHOSTLY MENU

Strangely enough, ghosts eat—and no Hallowe'en party is successful that does not boast a delectable menu. Before we consider what to serve, let us discuss the manner in which it is to be served.

Unquestionably, a long narrow table is the best, for when ghosts and witches are in the air, the nearer to one another the guests are the better they will like it! A white tablecloth is best, and instead of flowers for the centrepiece there may be great ears of corn flanked by tall stalks of golden wheat. Or a huge pumpkin filled with favours for the guests. Or a yellow-eyed, fat black cat made of china, glass, or pasteboard.

It is nice to have at each place a small pasteboard cat filled with candy and tied with an orange ribbon around its neck. Another interesting favour is a tiny witch, ghost, or owl made of china or porcelain and suitable for an ornament.

As to menu, hot bouillon should be served, as it helps to dispel the shivery feeling of Hallowe'en. Pumpkin pie is, of course, indispensable, and there should be a salad containing devilled eggs. Other features of the menu may be devil's food cake, ices in pumpkin moulds, "sand-witches," and black coffee.

About midnight, the lights should suddenly go out leaving the room in absolute darkness. A door slowly opens and a "ghost" appears carrying one slender candle that throws the room into grotesque shadows. Everyone will be duly frightened and delighted. The "ghost"—who is either the hostess or one of the guests properly swathed in sheets—takes her place at the table and proceeds to tell the fortune of each guest in turn. The fortune-telling is in the nature of good-natured quips and puns taken from the foibles of the guests and offered to them as "secrets."

When the old-fashioned grandfather's clock in the hall announces with twelve mournful notes that the midnight hour has struck, the house may be thrown into complete darkness for a moment—and when the

lights go up again, this time in full brilliance, it may be discovered that one of the guests is missing. The hostess will bring it to everyone's attention, and promptly a search for the missing guest begins. He is probably in the kitchen eating pumpkin pie!

THE SIMPLE ENTERTAINMENT

October 31st still means to many an evening of apple-bobbing and pumpkin parades. For the simple Hallowe'en, decorations should be in yellow and black, with witches as before, but less elaborate than the decorations previously mentioned. The party should begin early with all sorts of Hallowe'en gaiety and Hallowe'en games, most popular of all being the apple-bobbing contest.

The apple may be placed in a bowl of water, or suspended from the ceiling by a thread. The one who takes the first bite, hands tied and eyes blindfolded, receives a candy cat or a pumpkin as the prize. After bobbing for the apple, it is customary for each guest to receive an apple as a "ticket of admission" to the apple-paring contest. When each guest has received an apple, they all begin paring at the signal from the hostess. The person whose apple is pared first—pared completely in one piece—is the winner. These parings are now thrown over the left shoulder while the guest chants:

> By this paring let me discover
> The initial letter of my true lover.

There is always a good deal of sport in trying to decipher the letters.

Barn parties are particularly appropriate at Hallowe'en. The barn offers many opportunities for

clever decoration. Pumpkins lighted with candles can be wired around the barn; bats made of brown cheesecloth and whalebone can be suspended from the ceiling or the beams; ghosts and skeletons made of broomsticks and sheets can be hidden behind bales of hay. The very environment lends itself to Hallowe'en fun.

The hostess who entertains at Hallowe'en should preserve all the old traditions and customs, no matter how silly or frivolous they may seem, for they add a certain quaintness that the guests cannot fail to enjoy.

THE HOSTESS GIVES THANKS FOR THANKSGIVING

It's turkey-time and everybody's busy! The girls are in the kitchen experimenting with pies, trying to make the kind for which Granny once was famous. Granny herself is searching in the attic for that remarkable stuffing recipe, discovered long ago in a moment of genius, and hidden away for safe-keeping. Even the tiniest person in the family, scarcely high enough to reach the pantry shelf, is begging permission to crush the berries for cranberry sauce.

With an indulgent smile, Mother waves aside a family tradition and gives them all the freedom of the kitchen—but she appoints herself master of ceremonies. Remembering the background upon which this first of our purely American holidays is built, she plans to have as much good cheer as good cooking, and to have the games that are played as excellent as the game that is served. Well she knows that half the fun of Thanksgiving Day depends upon what happens after the turkey and the pumpkin pie have vanished.

Of course, hospitality is the chief characteristic of this Day of Thanks. That is why the modern hostess combines a good, old-fashioned feast with a programme of rollicking good fun. Whatever old-time china,

silver, or pewter she may have is brought out to grace the festive board, and the most commonplace of vegetables are utilized to make the table decoration. Pumpkins or squashes may be scooped out and filled with flowers to be placed at the four corners of the table. And polished apples, hollowed out the least bit to hold small tapers, may be placed at intervals around the centrepiece.

It's this centrepiece we want particularly to tell you about. It can be made most interesting, and with very little trouble or expense.

A PUMPKIN FULL OF FAVOURS

For an interesting centrepiece we suggest either a real pumpkin scooped out, or a great pasteboard pumpkin, filled with favours for the guests. The pumpkin can be made on a wire frame twenty inches in diameter, covered with yellow tissue paper. The stem can be wound with green paper and to it one may attach one or two crêpe-paper leaves. Green and orange ribbons are tied to the favours which are placed in the pumpkin and are pulled out by the guests at the proper moment.

Another interesting centrepiece consists entirely of simple fruits and vegetables—nature's bounty. Polished apples, golden corn, autumn leaves, and nuts are banked together in the centre, richly expressing the spirit of the holiday.

The Thanksgiving dinner, by custom and tradition, is a jolly old-fashioned affair with no hint of formality. On any other occasion the hostess may whisk her guests through several courses of dinner and hurry them into the drawing room, but not on Thanksgiving! It is the one time of the year when everyone likes to linger at the table, browsing in mellow lanes of memory,

reminiscing fondly until the last candle has sputtered and died.

As to the menu, everyone knows that Thanksgiving without turkey and cranberry sauce is hardly Thanksgiving at all. But even if the gobble of the turkey isn't heard, Thanksgiving is a holiday to be grateful for if there is a pumpkin or mince pie! Here is a typical Thanksgiving menu for a fairly elaborate dinner. It may offer you some suggestions:

Stuffed Celery Relish
Clear Tomato Soup Croûtons
Roast Turkey
Grilled Sweet Potatoes
Cranberry Sauce Brussels Sprouts
Romaine Salad Roquefort Dressing
Ice Cream
Raisins Nuts Coffee

Entangled in the remembrances of the roast turkey and pie of our childhood Thanksgivings, are the memories of wonderful games we used to play. It is for these games that the hostess gives thanks on Thanksgiving Day, for they solve the problem of entertaining everyone, from grandmother to grandbaby.

An old and popular Thanksgiving game is the Cranberry Contest. A large bowl of cranberries is placed on the floor and around it are seated from four to ten contestants, each one provided with a spool of thread and a needle. At a given signal they thread the needle and begin to string the cranberries into a necklace. At the end of three minutes a signal is given and all contestants must stop. The one with the longest necklace receives the prize.

The Corn Game is an old favourite. It is in memory

of the traditional five grains of corn allotted to the Puritans. In the game, five ears of corn are hidden in the room and the guests begin a search for them. The five to find the ears of corn are the contestants in the Corn Game; the others are interested onlookers.

At a given signal, these five players begin to remove the kernels from the corn, dropping them into a bowl on the floor. The player who removes all the kernels in the shortest time receives a prize.

Now all those who have not competed gather around the bowl and guess how many kernels are in it. A large box of popcorn is presented to the person whose guess comes closest. Usually the player who took the longest time to remove the kernels from his ear of corn is delegated to count the kernels in the bowl.

The Pumpkin Race is a jolly game for the young people. Small pumpkins must be pushed over a prescribed distance with wooden spoons. The spoons must be quite small and the pumpkins quite large for the most fun. The pumpkins roll this way and that out of line and must be coaxed back again with the spoons. Any one using his hands to replace the pumpkin after it has rolled out of line is disqualified. The person whose pumpkin reaches the goal first wins.

Games such as these help preserve the old Thanksgiving traditions and add just the right spirit to the informal dinner or party.

MAKING MERRY IN THE MONTH OF MERRYMAKING

Woven eternally into the traditions of Christmas is the spirit of hospitality. It is not so much what one's larder contains or how elaborate one's home is that counts. The little intimate things that warm the heart, and that put the "merry" into Merry Christmas, are the bits of mistletoe in the window, the breath of

holly in the air, and the big golden yule log glowing in the hearth.

To put the "merry" into Christmas to-day, the hostess must borrow a bit of old-fashioned foolishness, add to it the flavour of steaming plum pudding and popcorn, sprinkle it well with a measure of good cheer, and serve with a sprig of mistletoe!

Which means, simply, that the party at Yuletide should be imbued with the Christmas spirit. Whether you are planning an intimate family reunion for Christmas Eve, or a rather dignified reception for Christmas Day, you must remember that this is the season of the year when hospitality is more important than novelty. Indeed, your party will be more of a success if you forget about modern customs and fashions and borrow from the century-old Christmas customs that are always enjoyable.

Not so very long ago it was customary to have wreaths and laurel ropes hanging dustily from every corner. Now a sprig of mistletoe and a bit of holly with "its berries like reddened pearls" tell the tale of Christmas. Little other decoration is used except, perhaps, poinsettias and shiny green leaves as a table centrepiece. A custom delightfully old-fashioned is to have an untrimmed evergreen flanking each side of the front door outside the house.

Another old-fashioned custom that had its inception in Colonial times is to include a tiny bit of mistletoe in the invitation. Modern authorities insist that this invitation be of pure white Bristol Board, size to suit the whim of the moment, and with a holly decoration in a corner. A bit of mistletoe is slipped into the envelope with the invitation, to carry the season's good wishes.

Some of us who are old enough to remember the

parties Grandmother used to give at Christmas-time like to emulate her pleasant little custom of having a miniature tree in the centre of the table with a little gift or favour on it for every guest. The gift may be nothing more than a lace handkerchief, a China ornament, or a tiny heart-shaped box of bonbons, but it is just such little thoughtful things as these that make the party enjoyable and express the spirit of the season.

SUGGESTIONS FOR THE TABLE

No matter how carefully planned your Christmas dinner may be, it will be spoiled if you do not provide the old-time dishes so inseparably a part of this festival. But even what you serve is scarcely more important than how you serve it.

If your table is small and you do not want to use a high centrepiece, you may use a bowl of coloured glass piled high with fruit. Or you may use a slender silver vase with a cluster of holly in it, or perhaps a lower vase with cut winter flowers. Candles are used for illumination, whether the dinner is formal or informal, for they carry out an old Christmas tradition.

The Christmas dinner need not be an elaborate many-coursed affair, but it must include the old favourite foods that cling to the traditions of the holiday. There is plum pudding, for instance, without which no Christmas dinner seems complete—a plum pudding grown rich and black and solid. And mince pie, tangled eternally into the traditions of the day. And apples, and nuts, and gingerbread cookies all iced for the occasion. Every family has its own traditions regarding Christmas foods, of course, but it is safest to select those old-fashioned dishes that everyone likes at Christmas-time.

Hostesses who are wise in the ways of entertaining incorporated novel little ideas into plans for a Christmas Eve supper to make it more enjoyable. One hostess we know, for instance, had a huge cake baked and finished with red and white icing. A miniature Santa Claus made of the icing was arranged on top of the cake. When it was cut and served, a little gift for the guest was found in each slice.

Another hostess surprised her guests by arranging a moving-picture evening. After the supper, a screen was arranged against the wall and a popular film shown. Screen, operator, and film can be hired at a nominal price. Still another hostess planned with great success a real Christmas programme with readings from Charles Dickens's "Christmas Carol," poetry recitations, songs and games all relative to the Christmas festival.

Whatever form the Christmas entertainment takes, it should be free from formality. There must be plenty of good cheer and fun, for the day is one of rejoicing. It is always pleasant to have a great tree in the drawing room hung with coloured balls and made beautiful with old-fashioned candles or newer-fashioned electric bulbs, and laden with gifts for the guests.

THE CARD PARTY HOLDS AN ACE FOR ENTERTAINMENT

As summer bows itself out of the calendar, the hostess shuffles the deck of hospitalities to find out what the next move shall be. And strangely enough, she finds that card parties hold the winning hand!

Card parties are jolly after a summer of teas, and week-end parties, and luncheons on the lawn. One gossips a bit, and eats a bit, and plays cards a bit, and has altogether a delightful time without any of the fuss and bother of more formal functions.

Indeed, the card party forms an ideal background for one's social activities. A good game of bridge will do more toward establishing the reputation of a hostess than a round of dinners.

THE NEW CARD TEA

Many a hostess, wise in the ways of hospitality, invites her friends to an afternoon card party solely for the purpose of having it end quite unexpectedly—for the guests!—in a five o'clock tea. A clever trick, you might say! This new card tea is becoming very popular and is an interesting, inexpensive way of entertaining.

In planning a party of this kind, the hostess may issue her at-home card with "Bridge" or "Whist" written in the lower left-hand corner, or she may write cordial little notes of invitation to her friends. The new informality even permits her to invite them on the telephone. The guests are received in the drawing room, where small tables have been arranged for the players. At most of these afternoon card parties there are two or three guests who do not play, and these guests are generally delegated by the hostess to pour tea.

If the party is small, the refreshments at the tea hour may be served at the card tables. The tables are covered with tea cloths or doilies. It is always wise to have the players change table partners so that those who have played together have the opportunity to chat with others over the teacups. Usually light sandwiches, cakes, and bonbons are served. Sometimes a salad is served instead of sandwiches, and frequently ice cream or ices are served in summer.

When the party is quite large, it is better to ask the guests into the dining room, where they are informally

served with tea, sandwiches, and cake. Refreshments at the tea hour should never be so substantial that they interfere with dinner.

Evening card parties are generally followed by what is known as the "little supper." It may be served at the card tables, or the guests may gather informally around the dining-room table.

Other occasions when the card party is appropriate are: Sunday evenings, after a "high tea" or after supper; on a rainy afternoon at a house party; after musicales or luncheons. The games enjoying the greatest vogue at the moment are bridge, whist, euchre, and Mah Jongg.

The Mah Jongg party is a particular favourite, and nowadays, whether she plays the game or not, no fashionable hostess omits at least one Mah Jongg tea or luncheon a season. At a Mah Jongg luncheon it is nice to have a Chinese fruit bowl on the table and a Chinese lantern or two suspended from the ceiling. Some hostesses carry the idea a step further and serve a strictly Chinese fare.

Your stationer will have valuable suggestions for Mah Jongg decorations and Mah Jongg prizes. Chinese charms modelled from coloured sealing wax, incense burners, fragrant bamboo baskets, Chinese lamp shades—these are suggestion for the Mah Jongg hostess who wants to give elaborate prizes.

SPARE THE HOME BUT SPOIL NOT THE HOSPITALITY!

It is one thing to be a good hostess in one's own home. With a cozy dining room and a well-arranged household for spiritual support, the whole secret of entertaining devolves into the rather simple matter of planning something interesting to do and preparing something good to eat.

But it is quite another thing to be a good hostess away from home. In the public ballroom or at the theatre one does not have a historic picture on the wall to explain when conversation begins to lag. Nor does one have a delightful little corner to which one can lead one's guests, and there in the magic of soft lamps sit restfully chatting. Away from home one must depend entirely upon one's own cleverness and originality.

There is, for instance, the theatre party. It can be stiff and constrained, or it can be quite jolly and enjoyable. Hostesses are coming more and more to depend upon the theatre party for a pleasant method of entertaining. Some little surprise launched during the precious moments of intermission—something unexpected in the form of a souvenir—help to make the theatre party delightful.

Of course, one may not stretch one's originality at the theatre party to any very great extent. There are strangers everywhere around, and anything that attracts attention is in poor taste. One clever hostess recently had ices served in her box during intermission, and with each ice was served also a little bronze soldier as a souvenir of the occasion. The play was "The Chocolate Soldier," and the souvenirs were most appropriate.

PLANNING THE THEATRE PARTY

The success of the theatre party depends largely upon the selection of the play. There is nothing more disturbing than to invite one's friends to a play and then feel that they have not enjoyed it. In selecting something light and amusing, or else the performance of a celebrated star, the hostess is reasonably sure of pleasing most of her guests. It is scarcely possible, of course, to select one play that will suit every taste.

Only congenial people should be brought together at a theatre party. It is customary for an equal number of men and women guests to be invited; and for this reason, the person who receives an invitation should make prompt reply so that the hostess will know exactly who is to be present.

A brief, cordial note, handwritten on personal stationery, should be used, and the name of the play mentioned. If one is planning a party for the opera instead of the theatre, the same rules prevail.

Speaking of rules, it is a grave offence to break the rules of precedence which sensible etiquette has established. All women guests enter first, the hostess leading with the tickets. If there is a host, he leads with the tickets, the ladies follow, and the men enter last. When a box is occupied by the party, the women take the seats to the front and the men to the back. During intermission, the gentleman does not leave a woman alone unless he has first asked her permission.

The guest who has been delayed and arrives while the performance is going on remains standing at the rear of the theatre until the first intermission, or until an opportune moment of applause. It is an extreme discourtesy to take one's place while the performance is in progress—a discourtesy not only to the people on the stage but to everyone the late-comer must disturb in reaching his seat.

AUTOMOBILE PARTIES

One of the most popular forms of "away-from-home" entertaining to-day is the automobile party. Sparing the home does not necessarily mean spoiling the car if one chooses a sensible road and insists upon careful driving.

If the automobile trip is to be of long duration,

entailing an overnight stop at a hotel, the invitation should state so clearly. Ordinarily the host meets all expenses, unless guests insist upon other arrangements.

It is always necessary to take the guests on an automobile party back to the place from which they started. When planning a motor party consisting of two or more cars, the hostess should be sure to arrange her guests so that only congenial people will be together. It is never good form to crowd a car with more people than it can comfortably hold, except in an emergency.

Anything in the nature of a surprise helps make the motor party enjoyable. It may be an unexpected lawn party along the road, previously arranged by the hostess. It may be a visit to some old and interesting inn, or some place of interest near by. It may be a real old-fashioned picnic lunch, hidden away under the seats of the car. A little ingenuity plus a good engine equals a delightful "away-from-home" party.

HOTEL DINNERS

Immigration laws and the high cost of living have conspired to make the servant problem more complex than ever before, and have driven the hostess at last to the hotel. Here she may entertain to her heart's content without concerning herself with service, appointments, cooking.

The etiquette of the hotel dining room is that of the home dining room. Here, more than any place else, quiet, well-bred behaviour is essential. People of fine breeding do nothing to attract attention to themselves in public places.

Before issuing invitations to a hotel dinner, which may be held in celebration of any social occasion such as announcing the engagement of a daughter, or cele-

brating the return of a son from abroad, it is wise to consult the maître d'hôtel. This all-knowing individual will make the necessary arrangements, attending to such details as place cards, menu, favours. Of course, you select your own menu, but you are governed by the advice of this wise person under whose supervision many hotel dinners have entered the book of social coups d'état.

Most hotels provide comfortable lobbies or lounges where guests may wait for one another. But if the hotel is a large one and crowded, it is more pleasant to meet elsewhere and come all together. Guests at a hotel dinner should under no circumstances fee or tip the waiters, as this is attended to by the host.

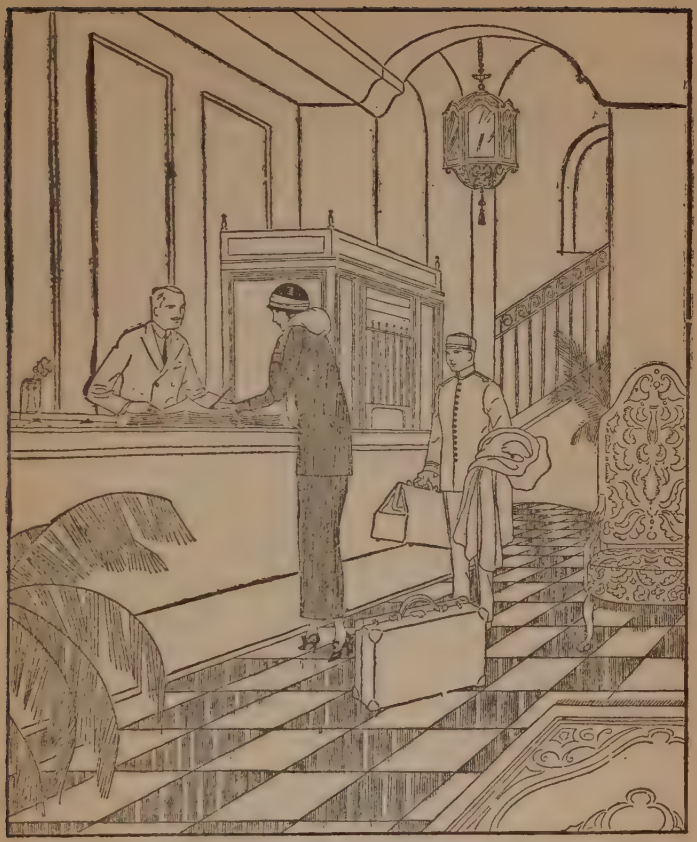
When planning your hotel dinner, you may make arrangements to use a private dining room instead of the large public dining room. In the private room you may have music or other entertainment, just as you would have it in your own home.

AT HOME WITH THE WEEK-END GUEST

Breathes there a hostess with "soul so dead" who has never thrilled to the possibilities of the twilight hour in August. Tall shadows stealing silently through French windows, guests resplendent in dinner gowns, mellow lights carefully shaded—the week-end party.

As the first cool breath of evening stirs gently, the guests assemble in the drawing room. Here they chat, exchange experiences of the day, until dinner is announced. And in the meantime they glance approvingly at the little touches that reveal the good taste of their hostess.

The candles, for instance, are so much more charming—and considerate—than glaring electric lights. They give to the features a subtle flattery, and soften



The woman who travels alone generally wires ahead for hotel reservations. When she reaches the hotel, she makes her way at once to the desk, registers, and follows the page to her room. An unmarried woman registers as "Miss Helena Gaylord, Cambridge, Mass." A man does not omit the "Mr." from before his name when registering, and a man and wife travelling together appear in the register as "Mr. and Mrs. Harris K. Jennings, New York."

the outlines of the gown. Somehow candlelight adds a glamour even to the most simple gathering.

And there is the grouping of the chairs—so conducive to comfortable tête-à-tête: One pair near the French windows; one pair near the palms; a single chair hidden away in the corner and a rack of books near by; a great, deep, comfortable chair by the doors that open into the garden; and by the piano, a nest of little chairs grouped invitingly.

Little intimate touches like these delight the guests. They know that the hostess has been planning for their comfort and pleasure, and the knowledge gives them a happy ease.

"DINNER IS SERVED!"

Week-end parties usually begin with dinner. The guests arrive in the afternoon and are shown to their rooms at once. Shortly before the dinner hour they meet in the drawing room, any necessary introductions are made, and the hostess arranges partners for dinner.

At the table the hostess generally discusses plans for the week-end activities. Some of her guests may like tennis, others golf, others cards. To arrange for entertainment that all her guests will enjoy is an art in itself.

Dinner, this first night of the week-end party, may lag while the guests discuss the hostess's plans and the strangers who have met for the first time draw each other out in conversation. A dance usually follows, and fashionable hostesses like to engage an orchestra for this first evening.

If one's home is out of town, guests will probably retire early this first evening. The hustle and bustle of packing and travelling leave one with very little energy for midnight dancing!

THE GUEST ROOM

A writing desk with plenty of note paper; clothes hangers in the wardrobe; a reading table and lamp at the bedside; a waste basket and a little sewing box—these are the things that the guest appreciates and admires. The room itself, while decorative and in good taste, need not be elaborately furnished.

Comfort is more important for the guest room than extravagant display. One may be quite fond of slender Sheraton, or Chippendale and Heppelwhite, but guests will very much more admire your antiques in the drawing room or library. For the guest room, simple comfortable furniture is the best. Wicker and cretonnes are ideal in summer, and the guest will unquestionably appreciate the cool comfort of a room so furnished.

Guests generally bring their own toilet articles, though it is nice for the hostess to supply toothpaste, cold cream, orange sticks and nail file, talcum and face powder. The guest bathroom is always well supplied with the small, useful articles that guests rarely think of bringing but always need—a whisk broom, for instance; face cloths; fresh towels and soap. She is a negligent hostess indeed who forgets such essentials.

Smaller homes do not have separate guest bathrooms. In this case a small bureau drawer in the guest bedroom should be stocked with talcum, manicuring accessories, tooth powders and tooth brushes (new, of course!), shaving cream and razors for the men guests, powder and tiny puffs for the women guests. In the family bathroom there should be a special bar for towels reserved for the guests, and this bar should be kept constantly well stocked with fresh towels and face cloths.

As soon as possible after arrival, guests are informed when meals are served. Many week-end guests prefer to breakfast early in order to have as much of the morning left as possible for tennis or golf. Others like to rise late and have breakfast served in their own rooms. Fashionable hostesses like to serve breakfast on the sun porch or even on the lawn. A wicker table, cretonne-cushioned wicker chairs, a blue China breakfast set—can there be any prettier way of starting the day?

Week-ending in summer should be all outdoors, if possible. Luncheon may be served on the lawn; with a shady oak tree for background and old-fashioned Colonial furniture for "atmosphere," the cold bouillon, salad, and sandwiches will seem to the guests a charming luncheon indeed.

Speaking of lawns, do not forget the cozy benches near the fountain and snuggled out of the way among the shrubbery. Your guests will want to be left to themselves at least once during the week-end, to wander at will, to rest, to admire the tulip garden and the sunken pool. Nothing will delight them more than to "discover" a comfortable seat nestled away in some beautiful spot where they are tempted to linger.

You have no grounds? Then you may take your guests motoring, you may arrange tennis and golf matches, you may have afternoon card parties on the porch, tea parties and musicales indoors. Combine good taste with good judgment, and your week-end guests will have a good time!

CHAPTER XIII

MUSICALES AND PRIVATE THEATRICALS

THE AFTERNOON MUSICALE

The customary time for the afternoon musicale is from four to six. It is considerably less formal than a similar affair in the evening, although still requiring strictly formal third-person etiquette in invitations and replies.

It is usual, in issuing invitations for musicales, whether held in afternoon or evening, to have the word "Music" engraved in the lower left-hand corner. If a famous pianist or violinist is to play, his name may appear on the invitation.

The musical selections include various numbers to suit the taste of the hostess—and the tastes of her guests, if she happens to know what they are. Sometimes there are vocal selections, sometimes instrumental selections, sometimes orchestration. All professional singers and players are paid for their services unless, as is sometimes customary, they offer them free for an evening. But it is discourteous and unfair to invite a singer or player as a guest and expect him to entertain other guests.

The lighter selections are generally rendered first and the more important numbers last. Many hostesses, when they have a famous professional for the afternoon's entertainment, start the musicale with singing

or playing by persons who are not so well known, concluding with selections by the celebrated musician.

In receiving her guests, the hostess stands in the drawing room and greets each newcomer as he or she arrives. When the music begins, she seats herself near the door so that she can take care of the tardy comers. It is a distinct rudeness to arrive late at a musicale, for it is disturbing to both performer and guests.

Sometimes musicale guests remain for bridge or Mah Jongg in the evening, in which case it is necessary to have a pleasant dinner-party arranged. Otherwise the guests leave very soon after the musicale; it is a fashionable custom to remove chairs from the drawing room promptly upon the conclusion of the programme and serve ices, punch, little cakes, and bonbons. If the musicale is concluded before six, tea may be served.

THE EVENING MUSICALE

Similar in general aspect is the evening musicale, and yet there are several details that are quite different.

The evening musicale may take place at any time the hostess likes in the evening, though it must not be so early that it interferes with the dinner hour. Ten o'clock is a fashionable hour, but many hostesses prefer to begin earlier—at about nine.

Again the hostess receives in the drawing room and again the selections may be either vocal or instrumental. The general tone of the evening musicale, however, should be more formal and ceremonious than that held in the afternoon. And after the musicale, instead of simple refreshments, an elaborate supper is served. Usually, when one prominent musician is the entertainer, he is invited to remain.

Sometimes the hostess plans a card party after the evening musicale and arranges a nest of small tables at each of which four guests can be comfortably seated. At these tables she serves light refreshments such as sandwiches, salads, muffins, and perhaps ices or coffee. Later the tables are cleared and the cards brought out.

If the hostess decides to have cards after the musicale, she must mention the fact in her invitations. The guests may attend the musicale only, if they wish, leaving when the others gather around the small tables; but all guests that remain for supper must remain also for the card game as a matter of courtesy and politeness.

THE GUEST AT THE MUSICALE

The all-important rule of conduct at a musicale is to maintain absolute silence during the selections. Well-bred people do not speak, fidget, move about, or otherwise disturb the people around them. Whispering is doubly rude because it is hardly polite at a social gathering and it is certainly discourteous to the musicians.

Another duty of the guest is to be prompt. As already mentioned, it is highly annoying to the musicians and to the hostess to have guests arrive late and disturb everyone. However, if one is unavoidably detained, one slips quietly into the drawing room without seeking out the hostess to make profuse apologies while the musical numbers are in progress. Later one explains one's lateness to the hostess and receives her forgiveness.

In taking leave of the musicale hostess, guests may express their gratitude, but never their adverse criticisms of the players. Only a boor will tell the hostess

who has invited him to her musicale that the selections were not well rendered.

ARRANGING PRIVATE THEATRICALS

Everyone enjoys private theatricals, amateur and otherwise. Hostess, guests, the actors themselves—all find pleasure in playing make-believe.

In arranging a private theatrical, which is almost invariably an amateur performance, the first important step is to find a play that is adapted to the available talent. Usually a committee is appointed to search out the play that is most suitable. Another committee is appointed to cast the actors. A witty, clever fellow with the gift of mimicry is not cast for a part that is solemn and grave. If actors are not properly cast, the play is doomed to failure before it is staged.

It is always best to select a comedy for an amateur performance, unless the actors have already had some experience in theatricals. Even a beautiful Greek tragedy in all its poignant simplicity can become a farce in the hands of unskilled actors, so that it is safer to choose a comedy in the beginning.

It hardly seems necessary to stress the importance of rehearsals. All members of the cast must rehearse and rehearse and *rehearse* until they know their parts perfectly. They must be punctual and regular in their attendance at rehearsals, for to be late or to be careless in attendance is unfair to those few who are seriously trying to make the play a success.

The performance is given, usually, in the drawing room of the host who issues the invitations, which, by the way, must be issued at least three weeks in advance. The host makes all necessary arrangements for staging, lighting, seating, and other incidentals.

THE PLAYERS

In assigning parts, good sense must be used in suiting the character to the character of the actor. The personality to be portrayed on the stage should not be too far removed from the personality of the one who is to play it. The importance of casting cannot be over-emphasized, for the success of the play depends almost entirely upon it.

Costumes are generally made to order, or they can be hired from any theatrical supply house. Of course the costumes are in the style prevalent at the time expressed by the play. Colonial clothes, for example, have no place in a Mid-Victorian setting. A curtain is generally hired from a theatrical supply house, though it is a simple matter to make one at home from some heavy, dark material adjusted with brass rings. It is always best to have a separation in the centre, so that the curtain can be drawn back from both sides. This is better than drawing it in from one side only.

The footlights are simply a row of small electric lights, or a row of reflector lamps along the front of the stage. For wings, large Japanese screens will do. It is advisable to arrange the stage in such manner that it leads off into an adjacent room.

A magnesia torch gives the effect of lightning where such effect is desired, and thunder is very cleverly simulated by beating slowly on a bass drum, gradually getting louder and louder until there is a great crash —and silence. Hoof beats are imitated with two cocoanut shells beating on marble.

As in the musicale, silence is essential on the part of the audience. There is nothing more disconcerting to actors than to notice whispering, giggling, or lack of interest in the audience. Whether the play is worthy

of interest or not, appreciation of the actors' efforts will win courteous attention from the guests.

The host and hostess receive together at private theatricals. They welcome each guest and make all necessary introductions. When the curtain is drawn, they take seats near the back and rise to greet any late-comer, finding him a seat without disturbing others.

It is customary for the host and hostess to give a luncheon or dinner to the actors a week or so following the performance.

CHAPTER XIV

THE DANCE

THE DANCES OF YESTERDAY AND TO-DAY

The ballroom is crowded with ghosts of the cotillion and quadrille, but one does not see them for the glitter and crash of jazz.

Of that charming period when dances were slow and formal, when steps were learned laboriously at the dancing classes, when "belles" dangled little white programme books from their wrists and carried great bouquets into the ballroom—of that period no dance remains but the waltz. And even the waltz is no longer the lovely, gentle, gliding thing that it was! Modern syncopation has touched it with its quick, gay rhythm.

Like some pleasant memory that drifts through the mind and is forgotten again, we recall the polka, the mazurka, the lancers. Steps heavy with the proud weight of crinoline and lace. Curtseys quaint and prim. Steady one—two—three of shuffling feet keeping conscious harmony with the music. Slow, graceful, picturesque—one is almost sorry to see such dances go. Even their memory now is fading.

But the newer dances are not without their charm. True, they are less graceful than the dances our elders knew, but they are more gay and free and with a new fascination that makes the ballroom more popular than it ever was before. Feet step, shoulders sway, spirits soar, to the rhythmic beats of jazz. That some see

fit to criticize and condemn is not significant, for even as early as 1873 a writer on "Men, Manners and Things"—a certain Anthony Grumbler (well-named, by the way!)—found it necessary to expostulate upon what he called the "dancing mania." Each generation has its self-styled reformers who cannot see old customs and fashions change without letting the world know just what they think of such changes. They condemn the new simply because it *is* new. Byron, always tolerant and unprejudiced, referred to the waltz as immodest and indecent.

The old-fashioned dances are picturesque and charming, but they belong to the past. The newer trend is for the giddy-paced dance, gay, free, rhythmic as the beat of tom-toms, wild with memories of the jungle, joyous, unrestrained, a little mad. Jazz is the mood of the moment, and the new etiquette welcomes it good-naturedly, knowing that it is a fashion and, like all fashions, will presently change.

THE NEW SIMPLICITY

As a form of entertainment, the dance was previously quite elaborate and extravagant. Ballrooms were hung with scalloped garlands of flowers. Special orchestras were engaged for the evening. Many-coursed suppers were served, and everything was conducted on a lavish scale.

Such balls were usually boring unless one was a "belle" with a filled-up programme book. In the days when the mazurka was popular and the waltz was considered just a trifle daring, the ballroom was a place where young girls danced and looked pretty. Most of them "looked pretty" sitting as they did in a prim row against the wall with their great bouquets, their lace gloves, and their empty programme books. Or,

as in the days of the lancers and quadrilles, the ballroom was a place where men and women pranced toward each other with high-held arms and frozen smiles —until supper was announced.

The ballroom of to-day knows no such artificiality. Men and women go to the modern ballroom because they want to dance, because they enjoy dancing; and the modern hostess issues dance invitations because she wishes to avoid lavishness and display and give a pleasant sort of informal function at which all her friends and acquaintances can gather in jollity. Thus the modern ballroom is a place where men and women mingle in gay companionship, a place where social contact is pleasant and agreeable.

Simplicity is the keynote of the ball or dance today. The hostess who entertains at a dance needs little more than a good dance floor, music, and a happy disposition. The dance is in itself all the entertainment that is necessary; and if refreshments are to be served, they can be quite simple and unpretentious. Large suppers are no longer customary except on special occasions or after a large subscription dance.

The simple dance is ideal for the hostess who wants to entertain pleasantly, informally, without too much preparation or expense.

THE BALLROOM AND THE MUSIC

To be entirely in harmony with the spirit of the dance, the ballroom must be light, cheerful. There must be plenty of space, and the room must be kept fresh and cool. No one can possibly enjoy dancing in a crowded, stuffy space; and therefore the hostess should not invite more guests than she can comfortably accommodate. Whether the dance is to be in a great drawing room or a small living room from which all the rugs

and furniture have been removed, no more guests should be invited than can dance comfortably in that space.

A polished hardwood floor offers the most attractive surface for dancing. It can be made even more tempting to the dancers by adding a smooth coating of paraffin wax. A considerate hostess does not invite guests to dance on a floor that is coarse and uneven.

The new idea is absolute simplicity in the ballroom. Perhaps a huge fern in some unexpected corner, or a great mass of flowers where it will not interfere with the dancing—but nothing more. If the occasion is one of special significance, the hostess can carry the festive note into the dining room, but not into the ballroom.

Music is important. Guests cannot be expected to dance joyously to music that is dull and spiritless. It is the pace of the music that sets the pace of the dance, and clever hostesses give more thought to the music than to decoration or the serving of refreshments.

An orchestra is not necessary unless one's dance is fairly large and ceremonious. Sometimes, at very large and fashionable dances, there are two bands that alternate, one playing while the other rests, and so keeping up an incessant round of dance numbers. But for all ordinary purposes, a piano and one or two stringed instruments are quite sufficient. The selections are arranged previously by the hostess who arranges also for special numbers requested by her guests.

Where it is possible, it is nice to have the musicians on a balcony, or on a slightly raised platform surrounded by palms. This is not essential, however; all that is necessary is that they be given a comfortable place where they will not be brushed against or otherwise disturbed by the dancers.

THE RADIO DANCE

So simple and unceremonious an entertainment has the social dance become that hostesses telephone their friends instead of writing invitations. That is, of course, if the dance is a simple and informal one, as, for instance, the radio dance which is now riding the crest of a popular wave.

The hostess who has a very good radio receiving set may call a few friends or acquaintances on the telephone and say, "The Gipsy String Band is broadcasting to-morrow at eight. Don't you want to come over and dance a little?"

Generally such bands broadcast for two hours or so, during which time the guests will dance or chat according to their special whims and moods. When the programme changes, refreshments may be served—simple refreshments of tea or coffee with sandwiches, or perhaps a light salad with supper rolls. Or the card tables can be brought out and the dancing followed by a few hours of bridge, the party concluding with a midnight supper. This type of informal entertaining is increasingly popular, and the radio dance is becoming a great favourite with guests and hosts alike.

THE DÉBUT DANCE

To present one's daughter to society at a dance is doubly a pleasure. One is not only ushering one's daughter into a new world, or if not new at least a world with which she is barely familiar; but one is also entertaining one's friends and acquaintances in a manner most pleasant and enjoyable to them.

Everyone enjoys dancing. If the music is good and the guests well selected, the début dance cannot fail to be a success from every angle.

The début dance may be held quite nicely in one's own drawing room, or a ballroom in a hotel may be reserved for the occasion if one expects to invite many guests. In either case, the hostess stands at the door to welcome each guest. The young débutante stands at her side and is introduced to all newcomers with whom she is not acquainted. A pretty custom is to have several of her chums receive with her for the first half hour.

Tradition insists that the débutante have her first dance partner selected for her by the hostess. She is not expected to dance with any one guest more than once on this occasion of her introduction to society. But she is expected to dance every dance, returning to the side of her mother to receive guests during the intervals.

Usually the hostess at a débutante dance does not join in the dancing herself but remains loyally at her post, welcoming each new guest, making the necessary introductions and seeing that all shy young people have partners. Upon the host devolves the duty of entertaining the older women who do not dance. He sees also that the men do their duty as dancers instead of remaining in the dressing room to smoke and chat.

THE DINNER DANCE

This type of dance is more formal and elaborate than the simple dances we have been discussing. Two sets of invitations are issued—one for those who are invited both to dinner and the dance, and one for those who are invited to the dance alone. Guests who receive invitations to a dinner dance must acknowledge them promptly, so that the hostess will know how many guests to expect for the dinner.

The dinner dance is no different from ordinary

dances except that it is a little more formal, and the guests meet first around the dinner table. Sometimes, when the hostess does not like to discriminate between her guests and when she is not able to entertain more than six or eight people at dinner, she gives a buffet supper instead. To this buffet supper fifteen or twenty guests can be invited—even more, depending upon the facilities of the home.

At a buffet supper, the refreshments are arranged on a long table against the wall or running through the centre of the room, as is more convenient. On this table are arranged salads, sandwiches, ices, jellies, fruit, nuts. Hot bouillon is sometimes served, and coffee of course. If there is no servant, the hostess may ask one or two of her friends to help her with the serving of the coffee. Guests serve themselves to the food from the table.

THE COSTUME BALL

Invitations for a costume ball should go forward at least three weeks in advance to enable the guests to plan their costumes. A ball of this type is formal in character.

The costume ball is no longer enjoying the vogue that it once had, and is limited now more to large public masquerades and artist balls than to private fancy balls where all guests know one another. This type of entertaining is becoming less and less of a favourite among practical people, because the amusement does not always warrant the trouble and expense entailed. As *Vogue* explains:

> "There are comparatively few Anglo-Saxon men who have the spirit or the wish to take time and trouble to arrange fancy dress for themselves.

They do not enjoy such affairs in the carefree, unself-conscious manner of the Latin races, and, if many go indifferently, in badly planned costumes or ordinary evening dress, the effect of the ball is spoiled. If the person has the will, however, many gorgeous effects may be arranged, in which beautiful colours and cheap materials combine."

At a costume ball there is generally a grand march into the dining room for dinner, or for midnight supper, as the case may be. It is always effective for the guests to remain masked until the midnight supper is announced, marching into the dining room with their partners, still masked, and revealing their identity only when all are seated around the table.

It is discourteous to attend a costume ball in ordinary dress. All guests must be suitably attired, and he only may wear ordinary dress who, for some special reason, has secured the permission of his host and hostess.

SUBSCRIPTION DANCES

A subscription dance is semi-public and is held in a public ballroom. Instead of a host and hostess there are patronesses, or a specially appointed committee of prominent women, who stand in a line at the entrance to welcome the guests and make all necessary introductions. We do not see "reception lines" in the popular sense of the word anywhere except at this type of subscription dance.

Dances such as these are arranged by a group of men and women who appoint a committee to manage all details. A list of eligible people is made, and these people are invited to subscribe. The subscription generally entitles the guest to several tickets.

The committee looks after all matters incidental to

the occasion. It attends to music, decorations, supper, attendants. It plans any other entertainment than dancing that it likes. Money for all expenditures is appropriated from the subscription fees.

Most subscription dances are planned to include a supper, served either at one great table or several smaller ones. The menu is the regular supper menu, possibly a little more elaborate. Sometimes a buffet supper is served, instead, the guests serving themselves from tables arranged against the walls.

Very often, large public dances are given in honour of some visiting celebrity or distinguished guest. These public dances are like those given in a private home, except that a specially appointed committee fills the position and the duties of the host and hostess. At most public balls the committee is composed of men and women who wear badges to indicate their position, and who stand at the door to receive and welcome guests. These men and women do not dance the first dances, but wait until later in the evening when they are quite sure that all the guests have arrived; and even then they are always back on duty during the intervals between dances.

When the public ball is given in honour of some special celebrity, he or she must be met upon arrival and presented at once to everyone on the reception committee. This guest is attended throughout the evening, introduced to all strangers, made to feel welcome. When he leaves, he is attended to his car or train.

ETIQUETTE OF THE BALLROOM

At small dances where the hostess knows intimately everyone she has invited, it is customary for her to make whatever introductions are necessary. At balls or large dances this is hardly possible. The hostess

cannot be expected to thread her way all evening in and out among the guests, seeking those who have been introduced and those who have not. The guests are expected to manage their own affairs and make necessary introductions among themselves.

The man and the woman who attend a dance together have the first dance with each other. Thereafter they dance with whomever they please, but the gentleman sees to it that the woman he has accompanied to the dance is not left without a partner while he dances with someone else. He makes every effort to return to her between dances, and he attends courteously to all her wants during the evening. If there is a supper after the dance, they generally go in together. No well-bred man would accompany a woman to a dance and there neglect her.

When the music ceases in a ballroom, gentlemen do not leave their partners standing conspicuously on the floor but walk with them back to their friends or sit awhile and chat with them before seeking their next partners. Polite men generally say "Thank you, Miss Blank" to the young woman with whom they have been dancing, to which no reply or acknowledgment is necessary other than a nod of the head or a smile.

If her next dance is promised, the young woman does not go to seek her partner but waits until he comes to claim her. Rules like these are variable, however; there is a new informality in the ballroom, and young people are guided more by a sense of gaiety and kindliness than by old-established rules of conduct that tell them what to do and what not to do. The new etiquette urges young people to be straightforward and natural, in the ballroom as everywhere, without attempting to wear a glamorous cloak of affectation over their true personalities. By being natural and sincere one can al-

ways avoid awkward situations and discomfort in the ballroom.

For instance, a young girl discovers that she cannot get rid of an unwelcome partner. Instead of being uncomfortable and unhappy, she says to him frankly, "Will you take me to Mrs. Brown?" If she does not know an older woman intimately enough to go to her, she pretends that she has torn her gown and goes to the dressing room to have it mended. When she emerges from the dressing room she instantly joins her friends and avoids the unwelcome partner throughout the evening.

When a young woman is asked to dance by someone she does not care to dance with, she may refuse if she makes a polite excuse. It is needlessly rude to refuse one man and the next moment accept someone else. To spare the feelings of an unwelcome partner, one might sit out part of a dance or retire for a little while to the dressing room, and then take up the dance with someone else. Of course, no kindly and courteous girl refuses to dance with a man unless she has some very good reason for doing so.

"CUTTING IN"

Though the fashion of "cutting in" is apparently rude, and must be irritating to a couple enjoying the dance together, it is nevertheless accepted by polite society and is therefore correct conduct. While a dance is in progress, a man may "cut in" and request that the girl or the young woman finish the dance with him. She may accept him at once, leaving her present partner; or she may say, "The next time we pass here."

Like many another privilege, "cutting in" becomes distasteful and discourteous when it is abused.

EASE IN THE BALLROOM

The wallflower is no more. Like the old maid and the chaperon, she has vanished and is fast becoming a memory.

The sad-eyed wallflowers with smiling lips who used to sit in silent complacency against the wall while the joy of the music tugged at their hearts—they have blossomed into star tennis players, wonderful bridge players, excellent golfers! Instead of coming to the ballroom like the old-fashioned girl, dreaming of somehow becoming a "belle," they go to the tennis courts, the golf links, the swimming pool, where they know they can compete with the best. The modern girl, being sensible, does not go where she knows she cannot be popular but makes herself expert in some one thing that she likes—and wins popularity for that.

And so, we generally find in the ballroom only those who love the dance and find keen enjoyment at such functions. The young woman who is pleasant, gay, at ease, a good dancer will have no difficulty in finding partners. She should make herself pretty, but in a dainty rather than a conspicuous way. Men like partners of whom they can be proud, and certainly no man can be proud of a partner who makes herself conspicuous either in dress or in manner.

The new idea is to go in groups and remain in groups so that one is always surrounded by friends. Sensible hostesses no longer arrange chairs in a dreary line along the wall, but in comfortable little informal groups where people can gather without appearing conspicuously alone.

By joining a group of people who are having a discussion instead of sitting alone and watching the others, the young woman who is not dancing can avoid

the appearance of being a wallflower, and so will feel very much more comfortable and at ease. She who is pleasant, animated, cheerful, dainty in appearance, kindly in her manner, agreeable, is never long without a partner.

CHAPTER XV

THE BACHELOR AND THE BACHELOR GIRL

WHY THE "OLD MAID" HAS DISAPPEARED

What has happened to the girl-grown-old who used to knit away the precious hours meant for happiness? What has happened to the familiar "old maid" who used to find pleasure enough in her cat and her parrot, living a little life within herself, part of the world and yet peculiarly apart from it?

She is gone! And in her place is the new bachelor girl—free, untrammelled, mingling comfortably with men in business and in social life, giving parties, attending dinners—a new personality.

She is becoming more and more familiar in American society, this fearless bachelor girl who dares to defy the old traditions and the time-worn conventions. We see her in fashionable restaurants, on trains, at private dinners—everywhere. She "mixes" well. She makes friends. Everyone likes her. And a fine new code of etiquette, a sensible new philosophy of conduct has grown up around her.

What has caused this change? Why has the "old maid" vanished? Simply because she has refused to be what tradition says an unmarried woman should be. She has left her cat and her knitting. She has gone into the business world. She has taken her place side by side with men and has won for herself a glorious, conspicuous success. She is independent. She

has many friends. And her life is crowded with varied interests, far removed from the narrow sphere occupied by the typical "old maid" of a generation ago.

THE BACHELOR GIRL IN BUSINESS

There are thousands of unmarried women in the United States to-day who are holding responsible positions, who have created a very definite niche for themselves in the business world. Many of these women made a deliberate choice between careers and marriage, and are so happy in their work that they will not now think of giving it up to assume the responsibilities of married life. They prefer to be free to carry on their work.

The new etiquette does not condemn these courageous women who prefer careers to marriage, but rather is proud of them. It does not tolerate the narrow prejudices that separate such women from pleasant social contact, but offers a helping hand to make the going easier.

To the bachelor girl on the threshold of a business or professional career, and to her who has already taken several brilliant strides forward, the new etiquette says: Be a great teacher, musician, artist, writer, or executive, according to your abilities and talents—but be a simple, lovable, human, charming woman first. No career, however noteworthy, can compensate a woman for the loss of her womanliness. She who succeeds is admired, of course; but she is doubly admired who succeeds without sacrificing that which is popularly—but poorly—called her "feminine charm."

The bachelor girl should be dainty in her appearance always. She should be cheerful and pleasant, interested in everything and in everyone, absorbed in her work but not absorbed by it, free from rigid convention-

ality and yet not careless of those conventions that are her greatest protection. She should never be guilty of using her sex in business to win special favours or to avoid special responsibilities; nor should she be so "masculine" in her manner that she loses the charm which is her greatest asset. Somewhere between these two extremes is the happy medium that makes the modern bachelor girl in business a splendid and admirable personality, as far removed from the familiar "old maid" as the sensible new etiquette is removed from that which is stilted, artificial, and outworn.

THE BACHELOR GIRL AT HOME

The modern young woman who remains unmarried and seeks happiness in a successful career generally has her own little studio or bachelor apartment, which she frequently shares with some other young woman who has selected for herself the same sort of life. But even if she remains at home, the bachelor girl has a very much pleasanter sort of existence than the "old maid" of the family had twenty years ago.

The old-fashioned girl who remained unmarried was an "old maid" in every sense of the word. More often than not her single state was forced upon her by conditions entirely beyond her control, which fact, plus a family attitude that was possibly far from flattering, made her bitter and resentful. She found solace in refusing all invitations, shutting herself up in her own little world of the mind's making, knitting or mending to keep her hands busy—and loving her cat.

The "old maid" was stifled. She had no interests outside of the home. She was the "maiden aunt" who chaperoned the prim young belles of that period. She was the unmarried sister who helped Miss Sixteen into her party dress. She was just—the "old maid."

But conditions of life have changed, and the "old maid" is gone. To-day, if she remains at home, the unmarried daughter refuses to be left out of things. She accepts every invitation to dinners, dances, parties. She selects her gowns with care. She is interested in everything that is going on around her. She is as daring as the flapper, as gay as Sweet Sixteen—but with a good sense and a dignity becoming to her years.

Ordinarily, however, the bachelor girl does not remain at home. She interests herself in some one particular thing, makes herself independent if she is not so already, becomes a definite personality. She has her own charming little bachelor apartment where she is able to entertain her friends when she likes, where she may give teas and dinners and parties, where she can be a hostess in her own right. Her life is crowded with interests. She is unmarried, more times than not, because she prefers to be unmarried, and her friends like her for her cheerful, pleasant, happy manner.

The bachelor-girl apartment is generally rather small, but with one large room in the nature of a studio room. It is furnished to suit the individual taste, with special regard for convenience and comfort. Most bachelor-girl apartments are so planned that they can be shared nicely with another young woman. The new etiquette urges bachelor girls to share apartments rather than live alone, as each is then "chaperon" for the other. This is one of the essential conventions of unmarried life, one of the sensible conventions of which the new etiquette approves. Madame Grundy never fails to look askance at the girl who lives alone.

BACHELOR-GIRL ENTERTAINMENTS

The young unmarried woman who is busy building a career for herself does not have much time or oppor-

tunity to entertain, nor will her friends expect her to do much entertaining. But if she is invited to many dinners and parties she will want in some way to return these hospitalities—and the best way is through simple, informal luncheons or teas at her apartment.

Of course the young woman who lives alone, or even with one other woman, must be very circumspect in conduct. She will not, if she is at all jealous of her reputation, invite men to her apartment unless an elderly woman, a friend of the family, receives with her. She will give only the simplest kind of teas, luncheons, suppers, or dinners, inviting her friends by telephone or friendly little note: a New Year's Eve supper, perhaps; a jolly Christmas luncheon; a birthday party; a shower for a bride-to-be—informal entertainments with no hint of extravagance or display, and just a few guests, carefully selected for pleasant congeniality.

The sensible bachelor girl will not invite one man alone to her apartment, not even for tea or luncheon. She may have him for dinner, if she likes, if there is another woman present. It is a poor policy for bachelor girls in business to invite their business associates to entertainments at their apartments. An ideal way to show one's appreciation for hospitality received from business associates is to give a theatre party on a Saturday afternoon or an evening, taking a box at the theatre and having supper later at a restaurant. This form of entertainment is extremely popular in large cities like New York.

WHEN THE BACHELOR IS HOST

Like the bachelor girl, the man who is unmarried usually has his own apartment where he lives alone or with one other man. And like the bachelor girl he finds that there are social obligations to be met, social

debts to be paid, hospitalities to be returned. It is not necessary that he return all hospitalities, but there will be occasions when he feels it his duty to entertain the friends who have been entertaining him.

The bachelor may entertain in any way that pleases him. He may give a bachelor tea for a handful of congenial friends. He may give a cheerful little dinner some evening with eight or ten guests to share it with him. He may give a theatre party, an automobile party, a yacht party.

The bachelor who is an artist or a musician and has a studio may entertain his friends quite informally, without any very special preparation and without servants. Buffet suppers are most usual at studio parties. The guests gather informally, provide their own entertainment in the nature of original readings, music, dancing, singing. It is nice to have a radio. And folding card tables should be on hand for the guests who like a round of bridge after supper. The supper is arranged in buffet fashion on a table and the guests help themselves. These jolly informal parties are always good fun, particularly if the host is pleasant and clever, and the guests well selected.

The business man who lives at a hotel or at his club may entertain with a tea or dinner in the public dining room. Sometimes there are smaller private dining rooms that can be reserved for the occasion. Such functions are more formal in character than studio teas or suppers, but still quite simple and unpretentious.

The wealthy bachelor may give a ball or a large dinner in his apartment, if he likes, inviting all his friends and acquaintances. He will not plan such a function, however, unless his house or apartment is well-ordered, faultlessly managed, the servants prepared to take care of all details. It is customary for

the bachelor, on an occasion of this kind, to ask an elderly married woman to receive with him and act as honorary hostess.

It is not expected that a bachelor return all civilities, and his entertainments may be quite simple and informal. He need not be lavish in his dinners and parties unless it gives him pleasure to be so, and he need not be extravagant unless he so wishes and is fully able to bear the expense. A tea or dinner now and then, an occasional theatre party, simple entertainments given in the spirit of good fellowship and sincere hospitality—these are all that are necessary. They are appreciated by the bachelor's friends and tend substantially to strengthen his social position.

One finds it scarcely necessary to add that the young man does not invite a woman to his bachelor apartments unchaperoned. The day of the chaperon may be over, but common sense nevertheless forbids any flagrant disregard of the important conventions that hold the fabric of social life together.

CHAPTER XVI

TRAVEL ETIQUETTE

ALL THE WORLD'S ON WHEELS!

Northerners are going south. Southerners are going north. Everybody's going somewhere!

It is smart to go scurrying southward the moment winter swishes coldly around the corner. Southward to eternal springtime. Amber waves lapping gently on golden sands. Mauve and green gardens lifting their faces to the sun. Silver-sprayed beaches flecked with shells of pearl. Southward—away from the land that is blanketed in snow.

Where shall it be? To practical persons, the question before all other questions is: How much shall it be? The sensible new etiquette answers both questions at once: Let the purse determine the place, and explore that place and its environs as thoroughly as the purse will allow.

You will like Florida—lazy Florida—softly reminiscent of summer days at home. Your choice may be between Miami and Palm Beach, both famous as fashionable winter resorts. Or you may prefer the renowned Hot Springs of Virginia to which many make pilgrimages each year in quest of the proverbial "fountain of youth." Or Bermuda, land of summer sunshine, balmy with the sea-swept glory of the tropics.

But you may already be in the South and you may want to go where there are skating and skiing and

sleighing. You may be from a tiny village tucked away on the side of a mountain, and you want to visit a gay city where there are theatres and dances and light-hearted frivolity. Or you may be living in a big city now, tired of the restless pace, the merry-go-round of daily affairs, eager to search out the peace and quiet of some silent country place.

The whole world beckons, and we all have the wanderlust! If Diogenes, with his lantern, came back to earth to-day, his search for a person who did not love to travel would be as futile as was his ancient search for an honest man.

THE TRIP ABROAD

The war has been a wonderful advertisement for Europe. This moment dapper French shop-owners and suave English merchants are preparing for the jolly onrush of American tourists—in search of souvenirs. Every American feels that he must "go across" —once, at least.

Perhaps you like quaint little villages and good-natured people, and Nature at her best. Then visit Switzerland and the Alps. Here also you will find many excellent winter sports, and foods to suit the most fastidious palate.

If you like to visit historic spots with voluble guides and collect numerous "trophies" and souvenirs, make France your destination, and while you are there wander into Normandy and chat for a while with the peasants.

For a combination of Old-World dignity and New-World progress, choose England. Spend a morning on London Bridge, and the rest of the day in the famous London slums. But be sure to take a guide with you into the slums!

You will enjoy tremendously a visit to the great boot that is Italy. You will visit, of course, the Catacombs —those vast underground tombs that house the dead. You will see the Pantheon, the Vatican, Rome! You will browse through Milan, Pisa, and Sicily. You will dream for a day on a marble stair where Venice rises from the sea.

In Greece you can see Athens, which still retains in ruins some traces of its former splendour: the magnificent Acropolis; the rich museums; the Parthenon, and the great temple of Minerva.

You may like a trip through the Orient—China, Japan. But the recent earthquake makes the trip to Japan less tempting than it would otherwise be. One would not be likely to have many other tourists for company.

If you have plenty of money and plenty of leisure in which to spend it, by all means take the wonderful trip up the Nile, stopping off to visit Egypt and the Holy Land. In Egypt you will stand in the shadow of the Sphinx and try to solve its mystery—but you will pass on to see the pyramids, and the mystery will remain unsolved. If you have the time and opportunity, you will visit Tut-ankh-amen's tomb.

Your trip is planned—and we are off!

THE TRUNK AND THE TICKETS

Bookings on steamships can be made as far as a month ahead. The sooner bookings are made, the better choice one has of rooms, and the position of the room is unquestionably one of the most important points to be taken into consideration. Your trip is immeasurably more pleasant if you have an outer room, comfortably situated.

As a rule, the steamship ticket is purchased before

application is made for passports. Most daily newspapers carry shipping news, and the American Express Company is always glad to supply general information. If there is anything whatever of which you are in doubt, be sure to see the consulate of the country you are planning to visit. For instance, if you are planning to go to Italy and there is some ticket technicality you do not quite understand, or something about your passport that puzzles you, see the Italian consul. He is always glad to help with advice and suggestions.

Trunks are generally taken on board the same day that the steamer leaves. The best and safest plan is to have the trunk strapped to a taxicab or one's own car and placed directly in the stateroom the moment one reaches the steamer. Or the trunks may be shipped to the dock several days in advance and the ship's baggage-man will have them put in the hold. When the passenger arrives, he should inquire of the baggage-man who stands on the dock whether or not he has record of his trunks. Sometimes trunks go astray, and it is always safest to inquire before the ship departs.

THE TRAVELLER'S BAGGAGE

Experienced tourists do not overburden themselves, but take only what they actually need. They use compact trunks and suitcases, made more for convenience than effect.

The most sensible trunk for travelling is of the wardrobe type, fitted with hangers and various ingenious trays and drawers. The newest wardrobe trunks have a place for shoes, for hats, and for soiled clothes; and they open at the top so that a dress or suit can be taken out without opening the trunk wide and fumbling through everything that is hanging in it.

These wardrobe trunks are excellent for the stateroom on a train, for the hotel room—but they may not be taken into the stateroom on the steamer. Only a flat steamer trunk that fits under the berth is permitted in the stateroom, and all other baggage must be placed in the hold of the ship. A steamer trunk and a fitted suitcase should be sufficient for any one taking a short trip abroad.

Fitted suitcases are especially convenient. They are made with removable trays that boast amber, shell, or silver fittings including comb, brush, toothbrush holder, soap dish, shoe horn, mirror, buttonhook, etc. These trays, fitted as they are, can be lifted from the suitcase and folded into a neat little box which is convenient to carry into the dressing room—a very handy arrangement for the tourist.

Trunks and suitcases should be selected for their strength and durability more than their appearance. All trunks should be reinforced, with drawers properly bound with metal and runners of steel adding strength to the outside. Edges are best when rounded, and must be solidly reinforced. Of course, all trunks must have substantial locks.

Suitcases, like trunks, should be strongly constructed with reinforcements and good locks. Convenient suitcases have little shirred pockets in the lining for little things that can so easily be misplaced.

Don't make the mistake of taking too much with you on your trip. Many people have journeyed happily all over Europe with only a suitcase or two. Wardrobes can always be replenished as necessity arises, in other countries, and it is by far less trouble to take too little than to take too much. A sure sign that a person has never travelled abroad before is an overabundance of trunks and suitcases.

When chance makes them travelling companions for several days, the sensible man and woman waive the formality of introductions and address each other whenever they find it pleasant or convenient to do so.

ON THE TRAIN

The well-bred tourist is characterized by his good-natured kindliness toward everyone, his courteous good-fellowship. On the train he does not encroach upon the rights of others. He does not make himself conspicuous in any way. His manners are as faultless as they are in the drawing room.

Of course, one combines good sense with good manners when travelling. On trains, for instance, where strangers become close neighbours for a day—or a week—it is perfectly permissible to chat with the friendly looking person opposite. Introductions are not necessary under circumstances such as these.

It is not advisable, however, for a woman travelling alone to become friendly with strange men on the train. She may chat for the sake of companionship, but if she is sensible she will not go into the dining car with a man she does not know. Nor will she accept monetary obligations from strangers. In everything she does she will reveal good judgment, good manners, and good sense.

Sleeping cars are built for convenience—not comfort. You want to get somewhere without wasting a night's time, and the sleeping car solves your problem. Carry with you, in a small bag, a kimono, nightgown, slippers, and whatever else you may need on the train. It is nice to have a fitted bag so that you will have everything compact and convenient. On sleeping cars, passengers are expected to undress in their berths. If the train is not crowded, passengers may dress and undress in the small washrooms at the end of the car; but it is selfish for any one to remain in this room a long time while others are waiting for their chance.

ABOARD THE SHIP

There are certain important conventions that must be observed on board the ship. One does not, for instance, enter the dining room and take any available place as one does on the dining car. Table reservations must be made ahead of time. The steward will make all necessary arrangements.

The passenger on board a ship is expected to remain either in his or her own stateroom or on deck. Certain parts of the ship are barred to all except employees. To inspect these parts, to wander into rooms that are closed to passengers, is not only extremely rude and boorish, but actually criminal. A passenger can inadvertently endanger the lives of everyone on board.

The woman who is travelling across the ocean alone does not, if she is sensible, remain on deck later than eleven o'clock. She does not, of course, receive men in her stateroom.

On board ship, you will find that "One touch of nature makes the whole world kin." The water and the sky have a queer and wholly delightful way of binding close the tie of human companionship. One forgets all about such social trifles as introductions. You will find yourself smiling to the jolly, plump woman in the deck chair opposite. You will discover yourself having a fine discussion with a man you have never met before. But let your good-natured friendliness toward other passengers be governed by good sense; enter into conversations and enjoy the beauty of pleasant companionship, but do not become familiar or intimate, and do not give information to strangers intended only for those who know you well.

Well-bred people are courteous on board the ship as

they are courteous everywhere. They do not gather in little groups on the deck and discuss or comment upon each passenger. They do not avail themselves of other people's deck chairs, books, or pillows without having first asked permission. They do not speak in loud tones, or read aloud, where it would disturb others who are trying to nap or read.

When there is a dance on board ship, the woman who is travelling alone may attend, though it is always better for her to become acquainted first with some other women and attend with them. No well-bred woman ever dances with strangers; but on board ship even the woman who is travelling alone generally makes the acquaintance of a dozen or more passengers before they have been out a day. There is no reason why she should not dance with these new acquaintances if she knows how to conduct herself and is thoroughly poised and assured in her manner.

THE PROBLEM OF TIPPING

It *is* a problem to the tourist who visits different countries, who travels on trains and ships and stops at many hotels. But if he, or she, remembers that a servant should be tipped according to the amount of service rendered, the problem will be no problem at all.

This universal custom of tipping is a nuisance and an evil, but even those who disapprove of it must remember that porters, waiters, and hotel attendants are paid small salaries because they are expected to make a good deal more in tips. Some day, when these people are paid enough so that tips are not needed, and their employers forbid their acceptance of tips, the evil may be overcome. An editor, writing on this subject, says: "It is impossible to believe that the American worker, no matter how humble his or her job, is so

far gone in the desire for petty graft that such employers [who forbid tipping] would not meet with enthusiastic response."

But until now, no action has been taken to overcome the tipping evil, and it is still customary to fee those who serve us along the way and take the brambles out of the path of travel. The porter, for instance, who sweeps up your bags and suitcases, tucks your umbrella under his arm, and leads the way to your train, and later your seat in that train, deserves at least a quarter for his service. In the dining room or dining car, individual tips should amount to ten per cent. of the bill. Twenty-five cents is the usual tip left for the waiter in the dining car, irrespective of the bill. If she is travelling with a child, the woman should leave a larger tip than she would for herself alone, for children always require extra service.

After a trip in a parlour car, during which the porter has brushed you off and carried out your bag, a tip of twenty-five cents is expected. It may be a little larger if there has been some extra service. After a two- or three-day trip in a Pullman, when the porter makes up your berth and performs many little services, a dollar is the usual tip. If there are children, another half-dollar or so should be added. If the tip is given in the beginning it will guarantee good service to the woman who is travelling with a child.

On the ship, the bedroom steward, the table, deck, and bathroom stewards, the stewardess and the boy who blackens the boots all expect to be remembered. The amount given to each should be governed by the amount of service rendered.

At a hotel, when a guest expects to remain for a long time, he or she may tip the waiter in the dining room at the end of the week. Two dollars a week is

the amount generally left by a man; the woman's tip is from a dollar to a dollar and a half. Women are never expected to tip as generously as men, though most of them do. All hotel attendants are tipped before leaving in amounts commensurate with their service.

The taxi-driver always looks for a tip. A small one is all that is necessary; ten per cent. of the bill is quite sufficient. Lavish tipping never impresses waiters, porters, or taxi-drivers with the donor's generosity, but rather with his lack of experience.

A patronizing manner makes the custom of tipping even more un-American and undemocratic than it is. A courteous smile or a kindly "Thank you" should accompany every tip.

SOME HELPFUL SUGGESTIONS

Too many of us rush through the world seeing nothing. We race through one country after another and race back to America again, proudly telling our tea-time acquaintances that we have "been abroad." Magic phrase—but meaningless!

True travel is when a man or a woman visits a strange country and carries back with him, to be remembered a lifetime, impressions of the people and the country—valuable impressions that make his life fuller, richer, more in sympathy with the great world of fellow men.

If you want to enjoy a trip to a foreign country, spend a week or two reading from the history and literature of that country. Absorb as much knowledge as you can of the habits and customs of a people before you visit their land. It will increase immeasurably the pleasure of your trip, enable you to adapt yourself more readily and more comfortably to your surroundings.

A wise plan is to buy a translating dictionary before, or as soon as, reaching the country you intend to visit. Whether you know the language or not, it is always convenient to have one of these little volumes handy. One never knows when it will be needed. Wise tourists carry with them also a map of the countries they intend visiting. It saves time and prevents mistakes.

It hardly seems necessary to mention the camera. It is indispensable. Mind pictures fade all too quickly, but the camera keeps them fresh in the memory always. There are new inexpensive moving-picture cameras that tourists like to take with them when they go abroad. It is nice to have one of these cameras so that one can record, for the pleasure of one's friends, the interesting and unusual happenings during one's trip abroad.

CHAPTER XVII

THE SERVANT IN THE HOUSEHOLD

ENGAGING SERVANTS

The most common method of engaging a servant is through an agency. Here, if one is fortunate, one may find the maid or the cook precisely suited to one's needs.

Sometimes a maid or a butler is secured through the recommendation of some other housekeeper. In this instance, it is hardly necessary to inquire for other references; but a servant engaged through an agency should be required to give satisfactory references before being employed.

It is important that it be clearly understood from the beginning just what the servant's duties shall be. It is inconsiderate and scarcely ethical to employ a cook and expect her to be housemaid and chambermaid too. The good housekeeper does not engage servants unless she is certain that they will be able to fill their place satisfactorily, for it is expensive and provoking to change servants frequently.

The first few days in a new house are always difficult for the servant. The mistress should be patient and considerate and do all she can to make the going a little smoother for the newcomer. Her directions should be requests, not commands; and if she is kind she will overlook the early blunders, for they are generally the result of the servant's unfamiliarity with the household and its routine.

After the servant has been in the household three weeks or a month, the mistress has every right to expect faultless service and duties properly performed. But we are all human and we all make mistakes. When a servant blunders through carelessness, he or she should be corrected, but in a pleasant manner free from anger and impatience.

DUTIES TO SERVANTS

Etiquette books of the old school concerned themselves chiefly with the duties of the servants, but rarely with the duties of the mistress to servants. It is not enough to be a good hostess; one must be also a good mistress.

Servants should have comfortable accommodation, and in the house a sitting room should be provided for their use. It should be a matter of principle in the household that the servants' meals be as carefully selected and as well served as the meals of the family. It is crudely unkind to be careless about the servants' table.

All servants are entitled to a certain amount of time to themselves, and their afternoons or evenings off should be respected. It is indeed an inconsiderate mistress who will ask a servant to do some special errand for her on her afternoon off, or otherwise encroach upon the time that belongs to the servant alone.

The correct mistress rules her little household firmly, pleasantly, never deviating from the established daily routine, permitting no laxity of service or shirking of duties. She is just in all her dealings, does not overtax any one, governs wisely and fairly. She does not permit things to be done incorrectly one day and lose her temper about these very things the next day.

Her household works smoothly on an established system, and she permits no deviation from this system.

The well-bred woman will never forget that there is quite as much demand for courtesy and kindliness in her relations with her servants as with any one else. There is no reason why "please" and "thank you" should be omitted when we speak to the people who live in our homes and labour for our comfort and happiness.

ADDRESSING SERVANTS

Household servants are generally addressed by their first names. A pleasant "Good morning, Margaret," starts the day right for the mistress and maid. To call a servant by an abbreviated nickname such as Lizzy for Elizabeth or Maggie for Margaret is poor taste.

Butlers and chauffeurs are usually addressed by the surname. "Miss Mildred would like the car at eight this evening, Roberts. Will you have it ready, please" is the manner in which one would address a chauffeur. Or, "Master George goes back to school to-morrow, Roberts. Will you see that the car is at the door at seven."

One gives orders clearly and speaks politely to servants. The golden rule of "Thank you" is just as golden when it applies to those who serve us. It is only the extremely discourteous man or woman who will address servants in a peremptory, rude tone. And it is especially crude to be overbearing to servants in the presence of guests, to find fault with one servant in the presence of others, or to give a servant a reproving message for another.

Insolence to servants on the part of children is a reflection upon the manners of the parents and the breeding of the children. The child that hears the

servants addressed in rude, haughty manner will adopt the same manner toward them. Children are little apes at their best and like to imitate the conduct of their elders.

ATTITUDE OF THE SERVANT

The enviable servant is he or she who attends to all duties pleasantly and properly, who does not question the orders of the mistress, who is neat and immaculate in dress, polite and courteous in manner. Undue familiarity between servants and mistress is not to be countenanced, but quite as bad is a cringing, fawning attitude with no vestige of self-respect.

Tidiness is highly essential in men and women servants. The maid who serves at the dinner table must wear a fresh new blouse and a crisp apron. Soiled fingernails or unclean hands are inexcusable. The well-trained servant presents always an immaculate, well-groomed appearance.

The servant of good taste and good sense does not gossip about the family life of the people with whom she is living, and refuses to listen to gossip from other servants. She has a sense of responsibility and she knows that the routine or system of the household will run more smoothly if she does her duties carefully and thoroughly. If she has made a mistake, she accepts all blame for it and tries to avoid that mistake in the future.

The servant who respects his or her own position and that of the mistress of the household, rises when she enters the room from another part of the house and remains standing while talking with her. As *Vogue* points out, "Ill-trained, rough-mannered servants show no respect for either themselves or their calling."

In replying to an inquiry or acknowledging a cour-

tesy, all well-bred servants add "madam" or "sir." For instance, "I have already taken the papers to Mr. Brown, madam." Or, for some special courtesy extended, "Thank you, sir."

Brevity and civility are the two most important virtues of the speech of the man- or maid-servant who answers inquiries at the door, admits guests and takes messages. If there is a doubt as to whether or not the hostess is at home, the servant admits the visitor, asks her to have a seat, and says, "I will inquire." He returns to say that madam is not at home, or that she will be down presently.

When announcing guests, the butler should ask, "What name, please?" not in an indifferent, sing-song manner, but in a cordial tone of voice and with a pleasant expression. The new etiquette does not approve of the butler that is more of a well-trained machine than a man, standing stiffly at the door and showing no sign of intelligence. Having been given the names of the visitors, the butler announces them in a clear, distinct voice. These announcements are made while the guests are entering the drawing room. A mother and two daughters are announced: "Mrs. Smith, the Misses Smith." In announcing a man and his son, the butler says: "Mr. Blank, Mr. John Blank."

THE SERVANTS IN A SMALL HOUSE

The mistress of a small household chooses servants according to convenience and requirements. One maid may be quite sufficient; or several maids and a butler may be required. It depends entirely upon circumstances.

To have a servant, even in a small apartment, is by no means the luxury it is popularly regarded. In the home where guests are frequently entertained and

where the hostess holds formal social functions, servants are really essential. They keep the machinery of the household, the routine of living, working smoothly.

There is no particular or definite number of servants that goes with any particular kind of establishment. One has as many servants as one can afford, or as many as can serve the family and keep the house attractive. A family can manage very nicely with one servant; other families that entertain extensively find that they cannot manage without five or six. Some families, in small apartments, manage with none at all.

For the ordinary city house where the family consists of master and mistress and perhaps two or three grown-up sons or daughters, a staff of five servants seems to be about right. A butler, a parlour-maid, a housemaid, a cook, and a laundress are able to serve the family adequately. Of course, if there is a motor, one adds a chauffeur to take care of it. Sometimes, to this staff, a kitchen-maid is added to assist the cook.

In a small apartment where there is only one servant, it is best to have a cook who can be depended upon also to serve when there are guests.

THE SERVANTS IN A LARGE HOUSE

In the luxurious American home as many as ten servants are sometimes employed. They are a butler, a parlour-maid, a cook, a laundress, a chambermaid, a lady's maid, a valet, a chauffeur, a footman, and a gardener. Sometimes a laundry-maid and scullery-maid are added, and if there are children there is a governess.

The governess is really not a servant in the true sense of the word. Usually she takes breakfast and supper with the children, but she lunches with the family and frequently dines with her employers. Indeed, a well-loved governess is often treated as one of the family,

particularly if she is a pleasant and congenial companion.

THE BUTLER

It is only when private life is surrounded by an element of domestic formality that the butler is an essential part of the household. He serves at breakfast, luncheon, and dinner; and takes charge of the afternoon-tea duties in homes where this custom prevails. One of his important duties is to answer the door bell, take all messages, and announce all guests.

In the morning the butler generally wears white linen with black or dark-gray trousers, a black waistcoat that buttons high, and a swallow-tail or tailless coat. He wears a black or dark tie with black shoes.

If guests are to be entertained at luncheon, the butler wears his afternoon and evening livery; otherwise he dons it only after luncheon. It consists of complete black evening dress similar in cut and style to that worn by the master of the house. But there must be no braidings or facings, nor are a white waistcoat, watch chain, or jewelled studs permissible. Best taste is displayed in the use of simple white linen with plain white studs in the shirt front, a standing collar, white lawn tie, and plain black shoes.

A good deal of the comfort and pleasure of the family depends upon the manner in which the butler attends to his duties. His particular domain is the dining room. He serves at breakfast, luncheon, and dinner, sees that everything is in order, that the table is laid correctly, that the flowers are arranged, that the appointments are faultless.

Where there are few servants, the butler may be expected to help with the dishes, polish the silver and assist in the pantry. But if there are maidservants

and a second-man to do the heavier work, he is expected to serve in a small measure as the valet for the master of the house. He lays out his evening clothes, brushes and presses the garments worn in the morning, draws the bath. Sometimes, when his domestic duties are very light, the butler is requested to serve as footman to the mistress when she goes riding in the afternoon.

THE CHAUFFEUR

Though the gallant coachman of a decade ago has given way to the chauffeur of to-day, we find the question of livery no less important. In winter the chauffeur wears long trousers of melton or kersey, and a double-breasted greatcoat of matching material. His cap is flat, also of matching material, and generally has a stiff visor. Dark gloves and shoes are correct. Sometimes, instead of long trousers, the chauffeur wears knee trousers with leather leggins. In midwinter he is protected by a long coat of goat- or wolfskin.

During the summer months, the chauffeur usually wears gray or brown cords, simply cut and styled. His cap and gloves match. The newest liveries for chauffeurs show the knee trousers worn with black calfskin leggins.

The complete care of the car or cars devolves upon the chauffeur. He must see that it is always spotless and shining, in good condition, and always in readiness.

When the mistress goes motoring, the chauffeur stands at the door of the car until she enters, arranges the robes and sees that she is comfortable before taking his own place. Upon receiving her directions, he touches the rim of his cap. It is not necessary, upon reaching the destination, for the chauffeur to descend and open the door. A footman, however, always de-

scends and stands at attention while the mistress alights.

Very often a tourist, instead of hiring a car and chauffeur when he reaches a strange country, decides to take his own car and chauffeur with him. He must be sure to arrange beforehand to have the man admitted to the foreign country, for negligence in this matter may cause him much delay and trouble when he reaches the borderline. He must arrange also for the sleeping and eating accommodations of his chauffeur when they stop for a day or two in a town or village. It is not right to expect him to eat with the servants, nor will he wish to eat at the same table with his employer. It is wisest to give him an allowance and permit him to eat and sleep where he pleases.

THE VALET

The valet is the personal servant of the man of the house. He does not wear livery. In the evening and during the day he wears dark gray or black trousers, white linen, high-buttoned black waistcoat and a plain black swallow-tail coat or one cut with short, rounded tails. He wears a dark tie and dull leather shoes. When travelling with his employer, the valet wears an inconspicuous morning suit of dark gray, brown or blue in conventional style. He completes this outfit with a black or brown derby hat and black leather shoes.

The business of the valet is to attend to all the comforts of the master of the house, brushing, cleaning, laying out and packing his clothes, keeping his wardrobe in order, buying his railroad and steamship tickets, paying his bills, attending to his luggage. The valet takes no part in general household routine, except in an emergency.

THE LADY'S MAID

The duties of the lady's maid are to care for the wardrobe of her mistress, to assist her with her dressing, draw her bath, keep her rooms neat. She does not sweep or dust or make the bed, as this is the work of the chambermaid. The accomplished lady's maid is able to give a facial massage, a hair shampoo; she is able to take care of her mistress's nails.

The usual costume for the lady's maid is a simple black dress worn with a small dainty white apron. Stiff white cuffs and collar and a dainty little frill of a cap are very desirable, adding as they do a touch of prim neatness. In summer a black skirt and waist may be worn instead of the dress, though the dress is at all times more appropriate and desirable.

When travelling with her mistress, the lady's maid wears a very simple and inconspicuous suit or dress.

THE NURSEMAID

The nursemaid should be very particular about her dress. She should always be faultlessly attired, her hair neat and well brushed, her entire appearance displaying an immaculate cleanliness and neatness.

Indoors, the nursemaid wears a simple dress, generally of dark material, with a white apron and white collar and cuffs. In warmer weather she wears a linen or poplin dress with the apron and collar and cuffs.

Outdoors, the correctly attired nursemaid wears a long full cloak over her dress, and a cap with long ribbon streamers.

HOUSEMAIDS

Conservative neatness is the keynote for the costumes of maids in the house. The waitress and parlour-maid

wear a plainly styled dress of coloured chambray with crisp collar, cuffs, and apron. A small white cap completes the costume. Sometimes the waitress wears a black dress, particularly when she is serving at dinner. Black poplin with white linen cuffs and collars is nice for the summer; black serge for the winter.

Of course the costumes for maidservants change from season to season, as all feminine fashions do. Not very radically, perhaps, but enough to make it difficult to standardize any one costume and say that this, and this alone, is correct. A large department store, or a store that specializes in liveries for servants, will be able to tell you exactly the correct costumes for maidservants at the present time. Current housekeeping magazines also have suggestions.

The cook, who is always dressed spotlessly in white, does nothing outside of the kitchen, unless special arrangements have been made to the contrary. She keeps the kitchen tidy and clean, cooks all meals for the family and for the servants' table, helps with the dishes, and perhaps attends to the furnace.

The chambermaid is spotless in light-toned chambray or poplin with the white collar and cuffs and the crisp little apron. In the morning she wears a larger apron to protect her dress. She makes the beds, sweeps and dusts the bedrooms, and keeps them immaculate. The mistress should inspect the chamber work occasionally, for servants must not be permitted to feel that carelessness in details will be overlooked. And the mistress should take care of her linen closet, unless she has a very trustworthy and competent servant, for linens should be worn alike and not some worn constantly while others are allowed to lie forgotten in a corner of the closet.

Maidservants in fine families do not wear jewellery

or other finery while on duty. Elaborate dressing of the hair should be forbidden, and untidy, careless dressing should not be countenanced. The mistress remembers that, when she is not present, her servants represent her; and she is sure that they are always correctly attired and well groomed so that they represent her to advantage.

CHAPTER XVIII

BUSINESS ETIQUETTE

COURTESY IN BUSINESS

The value of a good manner in business cannot be over-emphasized. More than one man can trace his quick success to his ability to "mix" with others, his talent for attracting friends, his poised manner and gracious ways that impress everyone with whom he comes in contact.

A good manner impresses others as favourably in the business as in the social environment. Important business men are no less drawn to the well-mannered and well-bred associate in their office than they are to the well-mannered and well-bred acquaintance in the drawing room. A fine, courteous manner in business, therefore, has an actual dollar-and-cents value that we cannot fail to recognize.

In "The Book of Business Etiquette," which, by the way, is a very valuable book for business people to own, the author says:

> "Business, like nearly everything else, is easier to tear down than to build up, and one of the most devastating instruments of destruction is discourtesy. A contact which has taken years to build up can be broken off by one snippy letter, one pert answer, or one discourteous response over the telephone. Even collection letters, no matter how long overdue the accounts are, bring

in more returns when they are written with tact and diplomacy than when these two qualities are omitted. . . .

"Within the organization itself, a courteous attitude on the part of the men in positions of authority toward those beneath them is of immense importance. Sap rises from the bottom, and a business has arrived at the point of stagnation when the men at the top refuse to listen to or help those around them.

"It is, as a rule, however, not the veteran in commercial affairs but the fledgling who causes most trouble by his bad manners. Young men, especially young men who have been fortunate in securing material advantages, too many times look upon the world as an accident placed here for their personal enjoyment. It never takes long in business to relieve their minds of this delusion, but they sometimes accomplish a tremendous amount of damage before it happens. For a pert, know-it-all manner coupled with the inefficiency which is almost inseparable from a total lack of experience is not likely to make personal contacts pleasant.

"Every young man worth his salt believes that he can reform the world, but every old man who has lived in it knows that it cannot be done. Somewhere halfway between they meet and say, 'We'll keep working at it just the same,' and then business begins to pick up. But reaching the meeting ground takes tolerance and patience and infinite politeness from both sides."

BEING POLITE TO BUSINESS ASSOCIATES

In the business office, where there are constant petty little irritations, noise, haste and confusion, it is the

big man indeed who can so control himself that he is polite, courteous, and poised at all times. Such a man is a leader. Any man who is able to control himself is able to control others.

Men who are delightful in a social environment, poised, at ease, courteous, are sometimes impossible among their business associates. They forget that politeness has a place in the business world just as it has in the social world. They lose their patience. They speak in loud tones that they would not dream of using elsewhere. They use language carefully concealed from their social acquaintances. They reveal a depth of vulgarity shocking to those who come into contact with them. And consequently, no matter how popular they may be in social life, they have among their business associates a reputation that is far from enviable.

Courtesy and politeness are the best protection against the rudenesses of others in business. You cannot be rude or impatient with the salesman who is so courteous and well-mannered that you want to grasp his hand and say, "I am glad to know you!" You cannot be discourteous to the visitor who greets you politely, is quiet and poised, and whose very presence in the noisy, nerve-jangling office is restful.

But you *want* to be discourteous to the careless fellow who slams a door, to the rude visitor who interrupts you unceremoniously at a busy moment, to the salesman who insists upon holding you by the sleeve and shouting to you above the din! Such people, by their very discourtesy, invite the discourtesy of others.

Business people are instinctively attracted to the courteous, polite man who is firm without being insistent, pleasant without being flippant, polite without

being servile. If a buyer is hesitating between two salesmen, both of whom offer him the same commodity, all other things being equal, he will turn at last to the one who has the nicest manner, the one whose personality impresses him most. He whose manner is good, whose manners are faultless, who has confidence, poise, and self-assurance, is liked and trusted by all his business associates.

THE WRONG KIND OF POLITENESS

Hypocrisy is as deplorable in business as in social life—more so, perhaps, for in business it is used more obviously for personal gain. The well-bred man who is essentially a gentleman in all his dealings is as polite to his office boy as he is to the president of the organization. He is not polite because he thinks it will be of value to him to be polite, but because he has schooled himself to show a courteous, pleasant, kindly attitude to all the world and he is unable to be rude to any one. Such politeness is of the heart and spirit, and is a part of the personality rather than a veneer over it.

"Business is service, not servility, and courtesy works both ways." We quote again from "The Book of Business Etiquette" which points out the importance of a fair and honest courtesy that does not cater to individuals. To quote further:

> "No good business man will argue with a customer, or anybody else, not only because it is bad policy to do so, but because his self-respect will not allow it. He will give and require from his employees courteous treatment toward his customers, and when doubt arises he will give them (the customers) the benefit of it. And he will

always remember that he is dealing with an intelligent human being. The customer has a right to expect a firm to supply him with reliable commodities and to do it pleasantly, but he has no right to expect it to prostrate itself at his feet in order to retain its trade, however large that trade may be.

"Too little has been said about courtesy on the part of the customer and the public—that great headless mass of unrelated particles. Business is service, we say, and the master is the public, the hardest one in the world to serve. Each one of us speaks with more or less pitying contempt of the public, forgetting that we ourselves are the public and that the sum total of the good breeding, intelligence, and character of the public can be no greater than that of the individuals who make it up."

AT THE FRONT DOOR OF BUSINESS

There are three ways of getting inside a business house to see some business man. One way is by letter. The most popular way is by telephone. The third and least popular way is to go directly to the door and ask admission. Only intimate business associates or people carrying letters of introduction should select the last-named plan.

If you have business with someone you have never met before, the best plan is to write a letter, state your business briefly and clearly, and ask an interview. If you are fairly certain that he knows of you, you may call him on the telephone, speak either to him directly or to his secretary, and arrange an interview. Both of these plans are very much more desirable from every angle than to call at the office, perhaps when he is

busiest, and seek admission without having notified any one of your coming.

The reception desk in any business office is important. Clear-sighted business men will have a pleasant and agreeable person behind this desk, one who is able to take messages intelligently and one who can be depended upon to greet strangers courteously.

> "It is very childish for a man to turn away from a reception desk because he does not like the manner of the person behind it," says "The Book of Business Etiquette," "but sensible business men do it every day. Pleasant connections of years' standing are sometimes broken off and valuable business propositions are carried to rival concerns because of indifferent or insolent treatment at the front door. Only a short time ago an advertising agency lost a contract for which it had been working two years on account of the way the girl at the door received the man who came to place it."

The man who is a faultless host in his own home will sometimes keep business visitors waiting an hour or more. No one likes to be kept waiting more than a few minutes, and discourtesy of this sort does not reflect upon the good breeding and kindliness of the man at the helm of the business. If one is too busy to see a visitor, word should be sent out asking him to call at some other time. This is a much better business policy than to keep the visitor waiting while he grows minute by minute more impatient and irritated.

APPEARANCE IN BUSINESS

Slovenly dress suggests slovenly habits, and carelessness in dress suggests carelessness in other things.

Manner and dress mean more to the man seeking success in business than most beginners suspect—more, even, than capital. Indeed, it is capital of another sort.

Men should dress well but inconspicuously, with a regard for workmanship and material rather than style. Fingernails immaculate. Linens spotless. Clothes well brushed and shoes well shined. People are quick to notice such details, and the man who is faultlessly attired, carefully groomed, makes a good first impression on others.

The woman in business dresses sensibly if she herself is sensible. No French heels, elaborate coiffures, lace frocks. The smartly tailored suit is a happy choice, as is also the cleverly styled dress that is neat and inconspicuous but modish and becoming enough to please the most frivolous young girl.

Jewellery and other finery are wholly unsuited to the office environment. The well-bred young lady at business keeps her hair glossy, tidy, and neat, her nails immaculate, her dress simple and inconspicuous, her manner quiet and courteous. She wears nothing that is grotesquely unsuited to an office, but she shows a fine regard for the niceties of dress and permits no little carelessnesses. Good dressing is, after all, a combination of good taste and good sense, and surely neither taste nor sense is evident in office dress that is more suited to the ballroom or the stage.

PROBLEMS OF BUSINESS CONDUCT

Most girls in business are there because they want to earn a living or because they are tired of frittering away their time. If such girls will take their work seriously, be willing, patient, courteous, well-mannered, good-natured, alert—there is no reason why they can-

not have successful careers just as men have successful careers.

Indeed, the New Woman in business has already won an enviable niche for herself, but there is a great majority of young girls who carry the ethics of the ballroom into the business office and expect to win success that way.

The sensible girl who combines intelligence with ability understands the difference between business and social relations. Her attitude toward the men with whom she comes in contact is one of reserve and dignity without being coldly aloof. She does not accept invitations from men indiscriminately. She does not accept expensive gifts from strangers. She does not use her sex to win special favours or privileges. She is fair, just, interested in her work, conscientious, polite and courteous to everyone, sensible in manner and in dress.

"The Book of Business Etiquette" sums it up nicely in a sentence: "It is a dangerous thing for a girl to receive attentions indiscriminately from men, especially those who drift across her horizon from the great world outside."

The well-bred man rises when a woman visitor is ushered into his office. When she is seated, he resumes his place; but rises again when their business is completed and she is ready to leave. Such courtesy wins for the business man, not only the respect of everyone who calls on him, but what is infinitely more important, the respect of his business associates.

CHAPTER XIX

FUNERALS

THE PASSING OF POMP

There is no more eloquent commentary on the vanity of human wishes than the pomp and ceremony which, since the first syllable of recorded time, have attended funeral services. Kings and emperors have erected splendid mausoleums in which they and their families might be buried. Pharaohs have kept slaves at work a lifetime on pyramids beneath which their bones might crumble comfortably to rest. Savages in lonely forests have erected mounds to protect their lifeless bodies —great mounds for great chiefs—mounds rich with treasures of beads and pottery to be carried into the next world.

Slave and emperor, prince and pauper—it is the same. The mystery of death, the fear of the unknown, the pomp and ceremony.

But a good deal of the pomp is vanishing from the funeral of to-day. Death has lost much of its terror, though none of its sorrow, and the grim visit is accepted with simple fortitude by the sensible people of our day. Mourning is more of the heart and less of the dress. Funerals are less impressive, but also less affected. As in everything else, a new simplicity has entered burial customs, and one watches the stilted, tradition-bound funeral pageant pass with relief.

WHEN DEATH ENTERS THE FAMILY

Death brings with it sorrow and unhappiness. Those of us most directly concerned can think of no rules of etiquette, no customs of good society. Nor does the new etiquette try to obtrude itself upon the sorrow of those who have been touched by death. Its rules and regulations are rather for those who come in contact with the bereaved family—the visitors, the relatives, the strangers.

Sorrow is sacred, and they are both rude and unkind who intrude upon it. A note of sympathy, a doorstep visit to leave a card of condolence or perhaps some flowers—these are essential social duties. But constant intrusion upon grief is thoughtless and inconsiderate.

TAKING CHARGE

Members of the bereaved family should be left as nearly alone to their grief as possible. Nothing in the nature of business should be thrust upon them. A male member of the family should take complete charge, or the immediate duties may be left in the hands of the nearest outside relatives. Whoever takes charge should see that the family is not troubled with minor details, and that the funeral ceremony is carried out according to the family's wish.

The duties of the person, or persons, who take charge are many and varied. The first duty is to see that all blinds are drawn, the doorbell muffled, announcements sent to the newspapers. Pallbearers must be selected, and arrangements must be made with the sexton for the funeral ceremony. The clergyman who is to officiate must be interviewed and all details concerning services and music settled with him. Upon

the person in charge rests also the important duty of seeing the undertaker and giving him directions.

ANNOUNCING THE DEATH

Following is a typical announcement of death, copied with only a change in names from the newspaper:

> RADCLIFF—At her residence, 410 West Fiftieth Street, Rose Speyer Radcliff, daughter of James and Helen Wilson Speyer, and beloved wife of Robert L. Radcliff. Funeral services in the Chapel of St. Bartholomew's Church, Park Avenue and Fiftieth Street, New York City, on Saturday morning, 11 o'clock. Interment at Waterbury, Conn.

When an announcement of this kind appears in the newspapers, all friends and relatives of the family are expected to appear at St. Bartholomew's Church on Saturday morning at 11 o'clock to attend the services. If the words "Funeral private" or "Interment private" are added in the announcement, no one except very intimate friends and relatives are present. Very often the request "Please omit flowers" is added to the announcement. In this event, it is still the privilege of a friend to send flowers to some member of the family or to the family as a whole after the funeral ceremony has taken place.

SOME NECESSARY PREPARATIONS

Where there are servants, one should be stationed at the door to receive cards and messages. Otherwise this duty devolves upon the person who is taking charge.

With the growing taste for privacy and simplicity,

many of the foolish demonstrations of grief, expressed in outward display, have been eliminated. It is now a rare custom to crowd the room in which the dead body lies with great wreaths and masses of flowers, for people are beginning to realize that this is a relic of ancient and savage burial customs, and that it is not so much a manifestation of grief as a display of vanity.

Of course, it is a pretty way of expressing sentiment to send a floral offering to someone who has died; but modern principles of good conduct acclaim it better taste, and certainly more dignified, to express these sentiments in some other way. A short expression of sorrow appearing as an announcement in the newspapers may be inserted by a group of friends or business associates.

The sombre crêpe announcing to the world that here is a house in which a death has occurred is also vanishing. To-day, instead of a broad black ribbon, a wreath or long sprays of white or lilac flowers are used, entwined around the flowing ends of white ribbon. This is especially appropriate when the deceased is a young person. For a girl of tender years, or for a very young child, a sheaf of white roses or white carnations with white ribbons is appropriate. Roses and violets with white ribbon, or roses with black ribbon, denote the death of an elderly unmarried man or woman. Plain crêpe streamers are generally used for married people. Custom still demands the flower-and-ribbon tribute to the dead on the door of his or her residence, but the custom is slowly disappearing and will presently fade into memory with other outworn funeral traditions.

THE WOMAN OF THE FAMILY

A close friend or relative of the bereaved family should make the necessary purchases for the women

members of that family. It is considered poor taste for them to be seen abroad before the funeral. A dressmaker may be summoned to the house if orders are to be given for mourning dress.

The duty of writing necessary notes and seeing callers devolves also upon some intimate friend or a relative. Notes or letters written in the name of the family are on black-edged or plain white paper, and signed with the names of the people for whom they are written.

The women of the bereaved family do not see callers, even the most intimate friends, unless they are in complete control of themselves. It is a source of discomfort to the visitor, as well as to the mourner, to enact a scene of semi-hysteria in the drawing room. Yet, at a time like this, one can hardly be expected to be in full control of one's emotions. Therefore it is always wise for the women to keep to their rooms until after the funeral.

THE PALLBEARERS

The person in charge of funeral arrangements consults the family before appointing a guard of honour. The people asked to serve on this guard are generally dear friends of the deceased or business associates. Relatives are rarely appointed.

The request is made by the person in charge, either by note, telephone, or personal visit. A request to serve as pallbearer may not be refused unless there are imperative reasons that cannot be overlooked.

The pallbearers must be directed just when to assemble at the house of the deceased, and of course they must make it a point to be on time. There can be nothingmorerudeand unkind than to keep a funeral waiting.

Formerly, the duty of the pallbearer was to carry

the cloth or velvet pall that covered the coffin—hence the name. Later the custom developed into a more important duty, that of carrying the actual casket into and out of the church. To-day the pallbearers are more in the nature of a guard of honour for the dead, although it is still customary for them to carry the casket into and out of the church.

Sometimes the pallbearers walk before the casket, which is carried by the undertaker's or sexton's assistants. They halt before the hearse and stand in silent reverence with heads uncovered while the casket is being placed into it, and again when it is taken out to be carried into the church. They do not enter their cars until the hearse has passed on ahead.

Each pallbearer should speak a few words of condolence to the members of the bereaved family. But he must be careful not to intrude upon grief. He offers his word of comfort and sympathy only when it is convenient, when he is brought by his duties into the presence of his sorrowing friends.

A few days after the funeral, it is customary for the pallbearer to call and leave his card for the mourners. He inquires at the door after the ladies and leaves his card for them. He does not ask to see members of the family unless he is quite sure that they will want to see him.

THE CHURCH FUNERAL

All who attend a church funeral assemble at the church, not at the house of the deceased. But the pallbearers and relatives assemble at the house.

The casket is borne from the house by the pallbearers, or by the undertaker's assistants with the pallbearers preceding two by two. As soon as the hearse drives off, the pallbearers enter the cars immediately

The church is a unit of social life. In the solemnity of the church environment, one is quiet in manner and dignified, greeting friends only when one is out on the steps. Children are not taken to church until they are old enough to sit quietly through the service, and if they are well bred they neither enter nor leave the church boisterously.

behind it, and the relatives follow in the next cars in the order of their relationship. At the church the pallbearers generally carry the casket to the altar.

When attending the body of their child, parents walk arm-in-arm, their other children following immediately behind in the order of seniority. A widow attends the body of her husband on the arm of her eldest son or daughter, with her other children just behind. After them come the deceased man's parents, followed by his brothers and sisters. Similarly, a widower follows the body of his wife attended by his eldest son or daughter. Children following the body of an only parent take precedence according to their ages. A widow who has no children follows her husband on the arm of a brother or other near male relative.

During the services, the relatives occupy the front pews on the right of the centre aisle. The pallbearers sit in the opposite pews on the left side. After the services, the procession leaves the church in the same order observed upon entering. If prayers are to be offered at the grave, the car of the clergyman follows immediately behind the hearse.

Different religions have different burial services, and these are matters of faith rather than of etiquette.

FUNERAL FROM THE HOUSE

The funeral that is absolutely simple displays the best taste and judgment. The person who has charge of funeral arrangements should bear this in mind.

The house funeral particularly should be simple, for by its very simplicity it is dignified. The undertaker generally provides a number of folding chairs for the friends and relatives who attend, and each newcomer is met at the door by some representative of the family and shown to a seat in the drawing room. A row of

seats should be reserved near the casket for the immediate family, one being set aside especially for the clergyman who is to officiate.

The casket is placed on a draped stand at one end of the drawing room, such flowers as are used being placed on and around it. It is poor taste to have the room crowded with great wreaths and flowers. The room may or may not be darkened according to the wishes of the family.

Women do not remove their wraps during the ceremony, and men hold their hats in their hands. The women members of the bereaved family enter on the arms of masculine relatives, and if they intend going to the cemetery they wear their hats and veils. Members of the family do not enter the drawing room until the clergyman has arrived.

REMOVING SIGNS OF GRIEF

Upon their return from the funeral, the family should find the windows open, the sun streaming in, all outward signs of sorrow removed. The ribbon and flowers on the door are generally taken down as soon as the procession leaves.

In the house, all signs of the bereavement should be effaced. The furniture back in its usual order, everything connected with the funeral out of sight, belongings of the deceased put away. A friend or relative will stay behind to attend to these important details.

Relatives and friends will remember, if they are kind, that the bereaved ones will want to be by themselves, and that solitude is the greatest solace for grief.

SECLUSION DURING MOURNING

For three weeks after a bereavement, women generally seclude themselves and receive no visitors except their

most intimate friends. After this period they are expected to be sufficiently resigned to receive the calls of condolence of their friends and acquaintances. They themselves do not usually make visits until about six months after the death.

The sensible new etiquette does not attempt to say what is correct and what is incorrect in funeral and mourning customs, for after all, sorrow lives in the heart rather than in the manner. What one does at this period should be dictated entirely by one's own feelings in the matter. Wearing mourning is a hypocrisy when one has no real sorrow for the deceased, and wearing colours is meaningless if the heart itself is clouded.

But the new etiquette tells what is customary so that those who are in doubt may know. While wearing crêpe veil and crêpe-trimmed gown, for instance, women do not usually take part in social activities. They do not attend dinners and concerts, as a rule, nor do they accept invitations for large social functions. Social activities are not resumed until about a year after a death in one's family.

Men do not observe the period of seclusion as rigidly as women. But the man of good taste does not generally attend club dinners or entertainments, does not make calls or take part in active social gaieties, until two or three months have elapsed. Most men observe ten days or two weeks of absolute seclusion after the death of a near relative, keeping away even from business.

DRESS AT A FUNERAL

Those who attend a funeral should not appear in gay colours. To do so shows poor taste and judgment.

Women show excellent taste who wear simple black

clothes or clothes that are absolutely subdued and inconspicuous. Men should wear black or dark blue suits, though gray trousers with black cutaway are permissible.

Vivid colours on either man or woman show a crude disregard for the feelings of the mourners, a lack of respect for oneself, and a distinct lack of fine judgment and consideration. It is not a festive occasion, and any note of gaiety is atrociously bad form.

INTERMENT AND CREMATION

Etiquette has nothing to say with regard to the disposal of the body. Whether it is to be interred or cremated, whether the casket shall rest in a grave or a vault or a mausoleum, or whether the ashes shall be preserved in an urn or sacrificed to the winds, depends entirely upon the personal wishes of those most intimately concerned.

But etiquette unites with the laws of beauty and fine sentiment in protesting against the erection of hideous monuments with absurd, sentimental inscriptions. The purpose of the tombstone is to mark the resting place and to bear the name and life dates of the person whose body lies beneath. If the person has not in life left a record that will live on in memory, surely no marble slab will do much to perpetuate it.

Sometimes there is a special achievement or a mark of distinction that may, with propriety, be cut into the stone; but flowery sentiments and expressions of grief and love have no place on tombstones where they can be read by every passerby. Love and sorrow dwell in the heart, not on marble stones.

The hour at which interment is to take place is arranged by the person in charge to suit the convenience of the family.

MOURNING DRESS

Grief turns instinctively to the sombre garments of mourning for the slight measure of comfort they give, but the new etiquette looks with disfavour upon long crêpe veils and other forms of mourning so pronounced as to be ostentatious. Mourning should be of the spirit, not of dress; but since tradition and custom have made black the customary colour of mourning, it is fashion rather than form to wear this colour. There are many people who disapprove the custom entirely, and to them the new etiquette says: wear whatever colours you like and let your real sorrow be hidden in the heavy darkness of your heart. A sensible etiquette does not say: "You must wear black!" but admires those who, even in grief, have the courage of their own convictions.

Black fabrics for mourning should not have a shiny finish, nor should mourning clothes be trimmed except in the simplest way possible. Serge, cloth, duvetyn, Canton crêpe, pongee, chiffon, and georgette are appropriate, but such materials as velvet and satin are scarcely in good taste. Furs such as seal, fox, lynx, etc., may be worn by women in mourning.

One does not wear jewellery with mourning dress, with the exception of the wedding and engagement rings. Dull bar pins may be used wherever needed, and a plain brooch is acceptable. All dress accessories should be of dull black; handkerchiefs may be pure white or they may have a narrow black border.

The length of the mourning period depends upon the tie which existed between the deceased and the bereaved. Except for an elderly woman whose husband has died and who does not intend to take off her mourning at all, the longest period is two years. The first year is

in deep mourning; the second year is "second mourning," during which time gray, lavender, purple, and black-and-white are worn. This period may be shortened to six months of deep mourning and six months of "second" or semi-mourning. The change from black to colours should be gradual, not abrupt.

A girl does not wear mourning for her fiancé unless she particularly wants to. The custom is not a general one.

Children do not wear black. Upon the death of a parent, they may wear white or lavender and white for a period of six months; a girl of fifteen or sixteen might wear gray.

MOURNING DRESS FOR MEN

The correct mourning dress for men is black suit, dull black shoes, black gloves, and white linen. Many men use a black band around the coat sleeve, but this is a fashion frowned upon by the fastidious. The custom grew out of the English practice of having the servants wear the black band in households that could not afford a complete mourning outfit.

The mourning dress for men is not so pronounced as that for women. No man of good taste carries a black-bordered handkerchief.

MOURNING STATIONERY

White stationery of a good quality is correct for the correspondence of people in mourning, and is preferable to stationery that is bordered with black. Indeed, black-bordered stationery is in poor taste unless the border is quite narrow. An inch-wide black border, for instance, shows poor taste; but there can be no objection to a border that is less than an eighth inch in width.

It is customary to send cards of acknowledgment to friends and acquaintances who have sent their condolences. These cards may be had at any good stationery shop. To intimate friends one would write a little note on one's personal stationery.

APPENDIX

FROM THE AUTHOR'S LETTER BOX

"My little girl will be eight years old next month and I am planning a birthday party for her. What entertainment do you suggest?"

Children are easy to please, and they are happiest when they can be natural and joyous, finding fun in their own way. The simplest sort of entertainment is best. You will find books at any public library that tell about the interesting games children like to play. It always adds greatly to the fun if prizes are offered to the winners.

"Is it considered good form to shake hands with gloves on, or must one say, 'Please excuse my gloves'?"

The phrase "Please excuse my gloves" has fallen into disuse and is no longer customary. Nor it is now correct to remove the glove before offering the hand, as this necessitates an awkward pause. Just shake hands and forget the glove.

"Are menu cards ever used at a dinner in a private home?"

Only if the dinner is a very formal and ceremonious one for some special occasion such as a golden anniversary.

"Please let me know the proper way to eat a sandwich, either plain or club. Should it be broken, as bread is, or bitten into?"

Sandwiches are taken up in the fingers and eaten without being broken or cut. They are the one exception

to the rule—one bites directly into them. Certain special kinds of sandwiches are more conveniently eaten by mouthfuls broken off with the blunt edge of the fork. The club sandwich is in this class.

"May long gloves be turned back at the wrist when dining in a restaurant, or must they be removed entirely?"

While it is not exactly incorrect to turn back the gloves at the wrist, it is certainly very much better to remove them. Fashionable society frowns upon so careless a custom.

"Is it proper for a woman to rise when a clergyman enters her drawing room? When leaving the room does she precede or does he?"

A hostess rises to greet every guest, man or woman. Women who wish to may show special deference to a clergyman by giving him precedence in entering or leaving a room.

"I am a Colonel on the Governor's staff. Is it permissible to have my title or rank printed on my visiting cards?"

A doctor, minister, judge, or a military officer has his cards engraved with an abbreviation of his title. The title on your card would be: "Col. John Blank."

"Is it considered improper to have married men as ushers at a formal wedding? May the best man be married?"

It is customory to have unmarried men as ushers, but by no means obligatory. The groom chooses his best friend to act as best man, irrespective of whether he is married or not.

"Who precedes when ascending or descending stairs, the man or the woman?"

The woman always precedes, both ascending and descending.

"Should a doctor be addressed in the salutation of a letter as 'Dear Doctor' or is it better to use the form 'Dear Doctor Blank'?"

Neither of the forms you mention is correct. The first is discourteous; the second awkward. The word "doctor" should be abbreviated in this manner: "Dear Dr. Blank."

"Would it be out of place to have flower girls at a simple home wedding where the bride wears an afternoon dress?"

The charm and beauty of an informal home wedding rest largely with its simplicity. Flower girls have no place at this type of wedding; a maid of honour or a bridesmaid should constitute the complete bridal escort.

"When passing a plate for a second helping, is it correct to leave the knife and fork on the plate?"

Yes. Under no circumstances should used silver be placed on the table cover.

"What is the most appropriate form of entertainment for young people—boys and girls between the ages of sixteen and twenty?"

Dancing is always appropriate and always enjoyable; musicales are excellent for the afternoon and private theatricals for the evening. At house parties for young people, arrangements should be made for tennis and golf parties, swimming in summer, ice-skating in winter, automobiling, etc.

"I have been invited to the Junior Prom at a man's college in a distant city. Having never attended one before, I do not know whether it is necessary for me to be chaperoned. I am twenty-four years old and a school teacher. The stay would be four or five days. I understand that many girls from my town will be there."

There was a time when it was not good form for a young woman to go to another town and remain for four or five days unchaperoned. But conditions have changed, and women—particularly business women—travel everywhere alone, stop at hotels, visit distant places. Since there are to be many young women at the Junior Prom, and since you are old enough to take care of yourself, there is no reason why you may not go unchaperoned. We suggest that you room with one of the girls from your town.

"May a white tie and vest be worn with a tuxedo?"

The white tie and vest are worn only with conventional full dress.

"Should the minister and his wife be invited to the wedding reception?"

It is, of course, the courteous thing to do.

"After attending the theatre with a young man, is it necessary for me to thank him for a pleasant evening?"

It is not necessary to thank a man for a pleasant evening unless he has in some way inconvenienced himself to be with you.

"What is the best way to serve potatoes that are boiled in their skins?"

Boiled potatoes should be served in individual dishes so that the skins can be left in the dish and the peeled potato conveyed to the plate on which the meat course is served.

"Sometimes we go to a restaurant after the theatre. What is correct to order?"

What one orders for an after-theatre dinner or supper depends entirely upon the place to which one goes. Whatever seems desirable on the menu may be selected.

"Should a woman tip the bell-boy who pages her for a telephone call in a hotel lobby? How much is customary?"

It is expected that the bell-boy be tipped at least 10 cents for paging a guest in a hotel.

"I have seen asparagus eaten with the fingers. Is this correct?"

No. The fork should be used.

"At a formal dinner, may a guest leave before the last course is served? If it is a woman guest, should the hostess leave the table and see her to the door?"

It is discourteous for a guest to leave before a dinner or luncheon is over. If it is absolutely necessary to do so, the guest rises at an opportune moment, expresses brief regrets to the company, and leaves. The hostess does not leave the table as this would be discourteous to the other guests.

"When thanking someone for a favour or a courtesy, do you say 'Thanks' or 'Much obliged'?"

Neither. The correct phrase is "Thank you."

"I expect to be married next month and I want my wedding to be very simple and informal. Only relatives

will be invited. Will you please let me know whether my invitations may be written, or must they be engraved?"

Simple, informal notes penned on personal stationery are quite satisfactory. It is nice to issue announcements to friends and acquaintances after the wedding, and it is always best to have these announcements engraved.

"Sometimes a young man with whom you have been dancing will say 'Thank you' when the dance is over. What is the correct thing to say in acknowledgment?"

Stiff, stilted phrases are never advisable because they are so obviously forced and artificial. If you do not know what to say, say nothing. A smile or friendly nod is sufficient acknowledgment.

"Are sugar tongs always used with loaf sugar, or is it proper to use the fingers?"

The sugar tongs should always be used.

"Does a woman guest at a bridge party remove her hat and wraps?"

Certainly. It is very much more comfortable to play without one's hat on, and the new etiquette is sensible before it is fashionable.

"Is it necessary for a man to rise when another man enters the room?"

Not unless the newcomer is elderly or distinguished.

"My daughter will be married next month and we plan to have a rather formal ceremony at church. Would it be proper to have both brother and sister, both older than she, for maid of honour and best man?"

While it is not customary, it is not incorrect. Very often an older sister of the bride is her maid of honour, but generally the best man is a special friend of the groom and no one from the family. However, there is no real reason why the bride's brother may not be the groom's best man.

"Should wedding announcements be issued before or after the ceremony?"

Invitations are issued before, announcements after, a wedding ceremony.

"Would it be proper for the groom and best man to wear tuxedo suits at an afternoon wedding?"

No, it would not. Groom, best man, ushers, and guests wear ordinary business suits if the wedding is informal, conventional cut-aways if the wedding is formal. At a summertime afternoon wedding in the country dark blue coats with white flannel trousers may be worn.

"What is the correct way to eat charlotte russe?"

The spoon may be used for cream or ice-cream filling. The cake foundation is taken with the fork.

"I would like to know the correct size for dinner, luncheon, and breakfast napkins."

Dinner napkins are usually about 22 inches square, though frequently they are about 24 inches square. Both breakfast and luncheon napkins are about 12 inches square.

"I expect to be married in a plain tweed suit. What do you suggest that my bridesmaid wear?"

When the bride wears travelling attire, the bridesmaid should wear a plain tailored suit or dress. She does not carry flowers but may wear a corsage bouquet.

"Newcomers to our town were introduced to me at church. If I send a tea or luncheon invitation to them, is this considered the same as a first call?"

An invitation is not equivalent to a first call. Indeed, it is not good form to issue invitations at all until a first call has been made.

"Is it necessary to send invitations to the men and women who will take part in my bridal procession—for instance, the ushers and bridesmaids?"

Although invitations are not exactly necessary, it is more courteous to send them.

"Is bleached or unbleached linen better for towels and tablecloths? I expect to make these items for my trousseau."

Bleached linen is pure white, but unbleached linen is preferable because it wears better and gradually launders white. The bleached linen is more expensive.

"Do service plates remain throughout the dinner, or are they removed after the first course is served?"

Service plates are removed, ordinarily, when the entrée is served. It is at this point that warm plates are placed before each guest for the meat course.

"We were discussing this problem the other day and came to no definite conclusion: Should a man ask permission to smoke when he is in the company of women who smoke also?"

If the women are smoking it is not necessary. If they are not smoking, the gentleman will first ask permission even though he knows that they smoke. This problem grows out of the changing order of things, and as yet no definite or general rule has been adjusted to it.

"If a woman has been shopping and she meets a young man she knows, should he offer to carry her packages? And if he offers, should she accept?"

Men in uniform are not supposed to carry packages, but other men may offer to carry heavy bundles for women they know and whom they chance to meet. The woman may accept or decline as she likes.

"Do women wear hats in opera boxes in the evening? Do they at matinées?"

Hats are not worn by women in opera boxes in the evening. They are worn in the afternoon.

"What is the correct way to eat celery?"

Celery is taken in the fingers and the stalk bitten into. A reprehensible habit is to dip the tip of the celery into a dish of salt. A little salt should be placed on one's plate for this purpose.

"May a hostess ever invite a woman to a musicale, a supper party, a theatre party, or any other social function without her husband. Is it necessary for husband and wife to attend functions together?"

The woman who loves music may be invited to a musicale without her husband, who finds music boring. Similarly, the woman may be invited to parties and entertainments alone if the hostess wants her alone. Custom and convention, however, make it almost invariable that husband and wife be invited together.

"How should a gift be acknowledged that is received, not from one person, but from a group of persons—such as a group of club members or a society? Should each member receive an individual note of thanks?"

In acknowledging a gift received from several people only one note of thanks is necessary. It should be addressed to "The Members of the Ladies' Club," or whatever it happens to be. Individual letters or cards of thanks are not in good form.

"I have no servants. How can I manage a formal dinner?"

You can't. No one without a faultlessly appointed house and a staff of well-trained servants should attempt a formal, ceremonious dinner. The only kind of dinner you should attempt is a simple, informal one with guests carefully selected for congeniality.

"A few days ago I was at the home of a relative and a very interesting young man was introduced to me. He asked if he might call and I said yes. Instead of calling he sent me a letter and in it he asks me to attend the theatre with him. Would it be permissible for me to accept?"

Yes, but it would be advisable to have the young man call on you at your home first. It would be entirely permissible for you to write him a few words and invite him to tea or luncheon some day. Be sure that your invitation reads, "Mother will be glad to have you for tea on Wednesday . . ." as a well-bred young lady does not invite people to her mother's home without her mother's knowledge and approval.

"What is the most fashionable hour of the day for dinner?"

Between half-past six and half-past seven in the country; an hour later in the city.

"How long do guests generally remain after dinner?"

Sometimes dinner guests who are in a hurry to attend some other function leave a half-hour after dinner; other dinner guests, in an interesting discussion, remain two or even three hours. This is a matter dependent upon circumstances rather than etiquette.

"Do formal dinners begin later than informal dinners?"

Yes, generally a half-hour or so. Most formal dinners begin at about eight o'clock.

"Who should give the bride away when there are no near relatives? In my case, I have no parents and no brothers."

If you have no near relatives, an old friend may attend to the duty of "giving you away" at your wedding. Perhaps the old family physician, or the lawyer with whom your father grew up. Use your own judgment in this matter.

"As a child I was always taught that it was polite to leave something on the plate and I was warned against 'cleaning the platter.' Is it still a custom to leave something on one's plate at dinner to be polite?"

No. This is simply a nursery warning to keep children from showing greediness. In an adult world, sensible people eat as much as they like or as little as they like, it being assumed that they have enough good manners and good judgment to eat heartily without appearing greedy.

"I would like to invite my friends to a dance at my home. At what hour should the dance begin? I would like it to be after dinner, and I am planning to serve refreshments at about midnight."

Dances generally begin at nine-thirty or ten o'clock. It would be nice to have a midnight supper.

"A young man has been calling on me for three months and he always brings me gifts. Is it wrong of me to accept them? What sort of gifts may I accept?"

Expensive gifts should not be accepted. Flowers, candy, and books are acceptable.

"A few days ago, in a public restaurant, I saw a young woman assist the man with whom she had been dining with his coat. Was this proper?"

No. Such conduct is forward and unconventional. The waiter or butler assists the man with his coat, or he puts it on himself.

"At a dance recently a young man asked to be introduced to me. My brother, who knew him slightly, brought him over and presented him. We danced together and I found him very objectionable. The next time he asked me to dance I refused. Was this discourteous, or was I justified in refusing?"

If the man's manners were objectionable to you, you were justified in refusing to dance with him. We hope, however, that you did not refuse bluntly; it is so much better to make a polite and tactful excuse.

"I am going abroad for a year and I would like to have a little reception for my friends before I leave. What do you suggest?"

A farewell tea would be interesting—or you could make it a luncheon or supper. Have it in the afternoon if it is to be informal; in the evening if it is to be formal. Prepare yourself to deliver a little farewell address, and have attractive favours for the guests by which they can remember you while you are away.

"We have given a linen shower to a young woman who is soon to be married, and now we would like to give her a

book shower. Is it incorrect for one group of friends to give two showers to the same bride-to-be?"

Not at all. This is a matter best determined by personal wishes, not by etiquette.

"Should telegrams of congratulation be sent to the house or the church on the occasion of a church wedding?"

To the church, so timing them that they arrive after the ceremony and not before.

"Please tell me what kind of flowers to use on the dinner table in early autumn. I live in a small town and there are no large florists near by."

In early autumn, in country and suburban homes, there can be nothing more charming and effective than goldenrod and purple asters gathered from the fields by the hostess and her guests during the afternoon. Daisies are cool and pretty, but should be so arranged that they do not look ragged.

"How long do guests remain at a house party?"

Precisely as long as the invitation says. Sometimes guests are invited for a week-end, sometimes for a longer period. They never remain longer than the period specified in the invitation unless asked to do so.

"My friends have given me a lovely shower, and I would like to show my appreciation by entertaining them in some way. I thought of a theatre party. Do you think that would be suitable?"

Yes, indeed. A theatre party would be excellent. Or you might give a little luncheon, a tea, or a dinner.

"Is it correct to wear diamonds to a formal afternoon wedding?"

No. Well-bred people wear diamonds only in the evening when the occasion is an elaborate and ceremonious one.

"Please tell me just what an entrée is and when it is served?"

An entrée follows the soup course. Generally it consists of fish, devilled tongue, chopped eggs and liver, or something of a similar nature.

"What sort of dishes are served at a buffet supper? Are any of them hot?"

Buffet suppers almost always consist of cold dishes, although the hostess, if she wishes, may serve hot bouillon before the sandwiches.

"At a bridge or card game, is it bad manners to watch the players? What about golf and tennis?"

It is not bad manners to watch a card game in a home where one is a guest, but strangers do not, if they are well bred, watch a card game on a porch or lawn. It is hardly necessary to add that remarks, criticisms, etc., are rude and disturbing to the players. When watching outdoor games, one must be careful not to crowd the players.

"May the hostess join in the game at a card party?"

Yes, if she can do so without neglecting her guests. A courteous hostess does not play if one of her guests who would like to play is out of the game.

"Do women ever dine at men's clubs?"

Not generally, but when there are special rooms set aside for this purpose they do. Some clubs are closed to women during the week but admit women to luncheon and dinner on Saturday.

"I lost my mother eight months ago and I am still in mourning. At my wedding, which takes place in a few weeks, shall I wear all black? What is correct?"

It is always best to postpone the wedding, of course. But if this is not possible, wear all white and return to your mourning clothes after the ceremony.

"What is the proper colour for boy babies? I want to make a little sweater for a baby that has just arrived."

Blue is for boys; pink for girls.

"When services are held in the salon on board ship on Sunday, do women wear hats as they would if they attended church ashore?"

While it is better form to wear hats, women exercise their own judgment in this matter. As the ship is one's temporary home it hardly seems incorrect to appear hatless.

"A young woman that I know is very fond of animals and has often expressed a wish for a pet dog. Would it be incorrect for me to give her one for her birthday?"

If you have known her for quite a while and if you are sure that she will welcome the gift there is no reason why you may not present it. The dog should not be a very valuable one, as the young lady would be likely to feel obligated.

"What is suitable to serve at a party for young children?"

Simple foods such as cereals, eggs, vegetables, chicken sandwiches, pudding, fruit, milk, cocoa. Tea and coffee should never be served to young children. Of course, no party for youngsters is complete without ice cream and cake.

"We are giving our parents a dinner on their golden anniversary, and the question has come up as to who shall make the toast. Is there any rule about this?"

It is customary for the eldest son to make the toast, and if there are no sons, the eldest daughter. Sometimes the youngest grandson makes a little toast, too. Frequently an old friend of the family makes a little speech in honour of the "bride and groom."

"We had an argument recently as to how a banana should be eaten when it is served whole in its skin. Some said it should be bitten into; others said it should be broken off piece by piece and so conveyed to the mouth. Which is correct?"

Neither. The banana is not a finger food, and the proper way to eat it is to strip off the skin, place the fruit on a dessert plate, and cut it into mouthfuls with the side of the fork.

"Is it good to give young children an allowance?"

Yes, because it gives them training in the handling of money and teaches them the value of it. Allowances for young children should be quite small.

"What is the correct form of announcement to use when a wedding is broken off and invitations have been issued? I want to send cards to all my friends who have been invited."

The correct form is as follows:

Mr. and Mrs. John Blank
announce
that the marriage of their daughter
Katherine
and
Mr. Henry Smith
will not take place

"I am giving a rather large house party and I would like to know if it is necessary to have separate rooms for every guest. May I put a man and wife in a room together?"

Yes, if you are certain that they occupy quarters together when at home.

"Are radishes taken with the fingers or with a fork?"

With the fingers, as olives are taken.

"Is there any ceremonious social function that can be held at about four o'clock in the afternoon?"

Fashionable women sometimes have formal luncheons at four o'clock. The table is laid as for dinner, with a centrepiece and candlesticks, but small doilies are used at each cover instead of a tablecloth. The menu is very much lighter than a dinner menu.

"Should the ushers at a wedding be friends of the bridegroom or friends of the bride? Please solve this problem for us."

It is scarcely a problem. The ushers are chosen by the young couple from among their friends and relatives, and there is no rule as to whose friends they shall be.

"I am having a fairly large church wedding. Would it be proper to have a maid of honour and a matron of honour both?"

It is only at very elaborate formal weddings that both maid and matron of honour are included in the attendants.

"What is the best way to introduce a stranger to my friends in town when she comes to visit me for a week or two?"

An afternoon tea party is always appropriate to introduce an out-of-town guest. Luncheons and theatre parties are appropriate also.

"Is it necessary to have a train on a bridal gown?"

It is customary but not absolutely essential. The bride uses her own taste and judgment in this matter.

"I would like to know whether or not it is rude and ill-bred for a woman to smoke in a public restaurant."

It is rude only if the smoke is annoying to others or if the management objects. Well-bred women smoke in the most fashionable hotels and restaurants without giving the matter a thought, but they refrain from smoking where they know the custom is frowned upon and will cause annoyance to others. In a word, sensible women suit the custom to the occasion and combine good manners with good judgment.

"How long after the death of a friend should cards of condolence be sent to the family?"

Not too soon. At least a week should elapse before cards are left at the door or sent through the mail. Letters and cards should be brief and tactful.

"Many of my friends have expressed a desire to see my wedding gifts. How can I arrange this?"

A Trousseau Tea would be nice. It is quite simple and informal in character, invitations being made by cordial note or friendly word. The friends of the bride-to-be gather in the drawing room of her home for tea and sandwiches, and throughout the afternoon the gifts are on display in a separate room.

At a formal dinner, fruit is served in individual dessert plates. It is only at an informal dinner that it is permissible to place a large bowl of fruit on the table, from which the guests help themselves.

Try to remember the names of the people to whom you are introduced. It is unflattering to say, "I have forgotten your name."

At an informal tea, refreshments are served in the drawing room, on the porch, or on the lawn. At a formal tea, refreshments are generally served in the dining room. But at a tea of any kind, refreshments should never be so substantial that they interfere with the dinner hour.

When bouillon is served in two-handled cups it is taken directly from the cup. But when it is served in a one-handled or no-handled cup, a spoon is used.

It is customary for the wedding day to be fixed tentatively at least before an engagement is announced. However, this is a matter best decided by the young people themselves, and the sensible new etiquette does not attempt to say when an engagement should be announced or how long a period should elapse between the engagement and the wedding.

In acknowledging an introduction, do not use such expressions as "Please to know you" or "How do?" These are incomplete sentences and incorrect. The proper forms would be, "I am pleased to know you" and "How do you do?"

Tradition and custom have given the bride the privilege of selecting the church where she is to be married and the clergyman she wants to officiate. It is the bride's privilege also to set the day of the wedding.

Children under twelve years of age should not be dressed in mourning. A child from twelve to sixteen years of age is dressed in mourning for a parent only. The mourning is not all black, as for an adult, but black and white or gray.

Well-bred people do not thrust the tip of a fork or knife into a dish of salt provided for general use. A tiny salt-spoon is usually provided for this purpose, but if it is overlooked, a clean teaspoon should be used.

It is no longer considered the best form to use the initials R.S.V.P. on cards or invitations, as the well-bred person knows enough to acknowledge correspondence without being asked to do so.

People who live in the country should not try to emulate their city neighbours in matters of entertainment. Simplicity has a wholesome charm of its own. A mass of goldenrod and purple asters is more effective on the country table than a cluster of hot-house lilies.

Hats are not worn with formal evening gowns. The one exception to this rule is at a formal wedding where, for the sake of effect rather than fashion, the bridesmaids wear large hats to match their gowns.

Silver is placed on the table in the order in which each piece is to be used. For instance, if an oyster course is to be served first, the oyster fork is placed at the extreme left, farthest from the plate.

Frankness and candour in speech are fine, but not the unthinking, reckless kind of frankness that hurts others.

He is rarely popular who, in his conversation, makes others feel unhappy or uncomfortable.

Sensible women do not accept the moving pictures as an index to style. The actress may be wearing gowns that are beautiful, effective, but they may not be in good taste.

Upon arrival in a strange country, a traveller immediately asks to be driven to whatever hotel he has previously decided upon. Here he registers, using the same form that appears on his visiting card and adding to it the name of the city from which he has come.

In a public restaurant or dining room it is not customary or correct for the woman to give her order directly to the waiter. The man who is with her consults her as to what she would like to have and then gives the order to the waiter in attendance.

If a woman enters a hotel with her husband, he registers for both. But if she enters with her brother, with whom she is travelling, she herself registers directly below the name of her brother.

In a wedding announcement or invitation, a man's title is used just as it is on his visiting card. He is called "Dr. Blank" and not "Mr. Blank."

The engagement ring is worn on the third finger of the left hand. On the wedding day it is removed and placed on the corresponding finger of the right hand, so that the proper finger is left free for the wedding ring.

American tourists should learn the values of foreign money, otherwise they are likely to make costly mistakes. Banks in foreign countries are always glad to supply the necessary information.

The correct hour for children's parties is three o'clock. The party should not last longer than about six o'clock. For older children, the hours may be from four or five until eight o'clock. Arrangements should always be made for very young children to be returned safely to their homes.

At a garden party, the hostess receives on the lawn. The guests drive up to the door of the house, are directed upstairs to deposit their wraps, and are then shown to the part of the grounds where the hostess is receiving.

A marriage license has no legal or binding effect until after the marriage ceremony. When the state law demands a license, it should be obtained by the groom and given to the officiating clergyman a day or so before the wedding.

A man who is standing with a woman in the ballroom and chatting with her when the music begins should ask her to dance. It would be discourteous to leave her standing there while he goes to seek another partner. If the dance is already promised, he can manage by finding the woman with whom he has been chatting a comfortable place among her friends, or a partner from among his friends.

After a change of address it is customary to issue cards to all one's friends and acquaintances. The postal authorities should be notified also.

An accident at the table, such as the breaking of a cup or the overturning of a glass of water, should not be the signal for profuse apology and confusion. A simple word of apology to the hostess is all that is necessary.

Sometimes a guest has an accident while being entertained at a house party. A man may be injured on the tennis courts; a woman may fall from a horse; a child

may be struck with a ball. Under such circumstances, the hostess does not incur the expense of telegrams, medical treatments, etc., but the guest does.

It is rude and ill-bred to interrupt a conversation to introduce a newcomer. Courteous people wait until the conversation has ceased before venturing to present the stranger to the group.

It is not advisable for a young woman to ask a man to call at her home until she has been in his company several times and is quite sure that she wishes his friendship.

The well-bred person does not make comments on food, even to praise. The terrapin may be the finest you have ever tasted, but you must not say so. The chicken may be tasteless and unseasoned, but if you are well-bred you do not mention it to your hostess. This does not apply, of course, to simple, informal dinners where the hostess and guest are intimate friends.

When a large party is to dine at a hotel, the table should be reserved and the dishes selected in advance. This will save confusion and waste of time.

If you are planning an elaborate church wedding you will find that the minister in charge is especially qualified to give advice. He officiates at many weddings and is able to tell you authoritatively what to do and what not to do.

Don't introduce people to each other unless you are quite certain that it will be agreeable to both. Indiscriminate introductions show a lack of good judgment—and of good manners. The introduction in its finer sense is not a mere convention: it is the corner stone of friendship.

It is a mistake to teach children "party manners." If they are to be well bred at all, they must be so at all times. Whether guests are present or not, their table manners

should be faultless, their speech correct. The chief beauty of perfect manners in children is that they are so habitual as to be a natural part of the child personality.

The most attractive and convenient way to serve tea in the afternoon is with a tea wagon. It is not in the room when the guests arrive, but is wheeled in at the proper moment. The most appropriate tea wagons are those provided with special trays for muffins and cakes.

Nothing so quickly betrays ill breeding as unfairness in games. The man or woman who cheats at cards, or who is unfair on golf links or tennis courts, is not honoured or respected by others.

If you neglect to return a first call within two weeks, or fail to explain by letter why it cannot be returned, your new acquaintance has every reason to believe that you do not wish to continue the friendship. Don't neglect your social duties if you wish to be popular.

Doctor Crane says, "Extravagance is the greatest vulgarity." Any one can fill his or her wardrobe with many fashionable dresses, blouses, suits, hats; but the really well-bred, sensible person selects just enough for personal needs, never purchasing more than can be afforded.

Before leaving a hotel at which she has been stopping, the woman who travels alone should notify the desk and ask to have her bill sent to the room.

The two chief features of children's parties should be simplicity and a surprise combined with suspense. Children are delighted beyond measure when a surprise is promised. It may be a Jack Horner pie filled with gifts, an exciting donkey game, fancy ices, new games, moving pictures with a home camera.

Courtesy is the unwritten law of the golf links. The well-bred person does not speak or move while a player

is making a drive. An unpardonable sin of the links is to play through the game of persons playing ahead, unless permission has been accorded.

A late-comer at dinner should apologize not only to the hostess, but to the person who was to have been his or her dinner partner. Wordy explanations are unnecessary, and constant recurrence to the subject is in poor taste.

A little while before the ship reaches the dock, cordial farewells should be made to those with whom one has been friendly. It is best to make one's adieux before the ship docks, to avoid confusion. Frequently cards are exchanged by those who have enjoyed particularly each other's company.

A woman always precedes when entering cars, trains, etc. But it is customary for the man to precede when alighting so as to be able to assist her.

It is not the best of taste to ride in a subway or street car in evening dress. The man who accompanies a woman in evening dress to a ball or dance should provide proper conveyance—either his own automobile or a taxicab.

It is not customary to invite people to a church funeral. Any friend or acquaintance may attend, but those attending should be sure to be in their places at church before the funeral procession arrives. Any loud talking, noise, or laughter on this occasion is distinctly ill bred and unkind.

At a public restaurant or tea room where tea is served in pots, the man and woman who are dining together allow the waiter to pour for them. If the waiter does not attend to this duty, the woman pours the tea.

Sometimes women who do not dance accept dance invitations for the sake of hospitality. To avoid feeling out

of place and awkward, these women who do not dance should get together in informal little groups and chat with one another. If they remain alone, in the manner of the wallflower, they will make themselves conspicuous.

One of the most pressing duties that confront the young bride upon her return from the honeymoon is the correct acknowledgment of gifts. The only proper way to acknowledge a wedding gift is to send a personal note to the donor. The printed card of thanks carries a note of discourtesy.

The butler stands at the left of the guest when serving, but removes plates from the right. No plate for any course should be removed until everyone has finished.

Flattery, of a tactful sort, is sometimes useful in conversation. But too much flattery is like too much sugar: it sickens.

Clever hostesses provide small, sharp steel knives when they serve corn on the cob. These enable the guests to cut off the kernels quickly and easily, and eliminate the discomfort that usually attends the eating of this most delectable vegetable. Of course, corn on the cob is never served at a formal dinner.

If addressed by a stranger seeking information regarding a certain street or number, show a cheerful and kindly interest. It is perplexing and often embarrassing to be in an unfamiliar town or country, and whatever information you give should be given in a courteous manner.

People of good taste do not use postcards for social correspondence of any kind. The greeting cards sent out at Christmas, Thanksgiving, Easter, and other holiday seasons are an exception to the rule, but are made more acceptable by being slipped into an envelope.

The country church may be decorated for a June wedding with apple blossoms, daisies, white lilac, wistaria. An autumn wedding can boast such decorations as chrysanthemums, goldenrod, hydrangeas, or just simple red and gold leaves.

Guests do not talk to the maid who is serving at the table except to ask for something that is lacking or refuse something that has been offered. Every request or remark to a servant by a guest should be courteous and polite. Only the exceedingly ill bred are rude to other people's servants.

Americans in England should stand at the theatre or opera when the national anthem, "God Save the King," is sung, or while the rest of the audience stands in respect for a member of the royal family who is not yet seated.

The hostess who invites friends to a tennis game should be sure that her courts are in good condition. It is her duty to supply the net, balls, and racquets, although some enthusiasts prefer to use their own racquets. Usually the hostess plays one set.

In making introductions, do not use stilted phrases, but those that are natural. To-day, simplicity is the keynote in introductions, as in everything else.

At a formal or an informal dinner, the host and hostess make all guests known to one another before leading the company to the table. It is neither graceful nor good form to introduce after the guests are seated.

Highly polished nails, nails that are too much coloured or too much varnished, are in poor taste. Nails should be immaculate, of course, well-shaped, and dull polished.

A sick servant is taken care of by the mistress, who pays all doctor bills, nurse bills, medicine bills, etc. A servant

injured in the performance of household duties must be taken care of also.

It is not the best of taste to be elaborately dressed in a public place, with the exception of a box at the opera. Well-bred people never try to attract attention to themselves.

Many people like to send their friends *bon voyage* gifts of flowers, books, fruit, or candy when they are going away. The address on packages sent to steamers should include the name of the vessel, the name of the line to which it belongs, and the number of the pier.

People who travel abroad frequently take their children with them. If a nurse goes along, she should be always with her charges—eat with them, walk on deck with them, and be responsible at all times for their conduct.

THE END

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To the Altar

FROM THE ALTAR